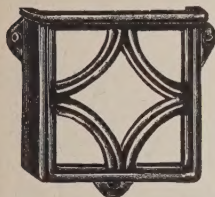


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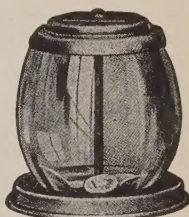
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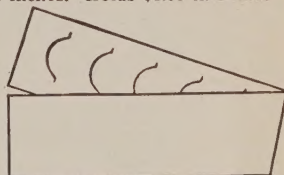
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Examining the July Expositor

(Continued from 2nd cover)

Austin T. Rogers, a more youthful Expositor friend submitted his entry in rhyme and added, "The Expositor is a mighty big help to me,—the Expositor is the best Minister's journal published." That makes it practically unanimous. Doesn't take long, even for the newer subscribers to find that out, does it?

C. R. Sechrist backs him up and says, "The Minister's best journal. Not so large (as normally) but packed with good things." This generation of ours has just about exhausted superlatives, so *The Expositor* leaves them for publications which find it easier to boast of their superior qualities than to incorporate them into their pages. We'd far rather have you readers discover for yourselves the value and worth of *The Expositor*. If you sit down quietly and study your magazine page for page and word for word, you will not fail to catch the significance and value of each issue.

The race this month was closely run. There should be half a dozen or so rewards of honorable mention for these many, "near winners." The free subscription this month goes to W. F. Ramsdale, Sitka, Kansas, whose entry was in the form of a complete issue of the Expositor in miniature, pages all numbered as in the July issue and even the location of the word Minister indicated.

Now you good folks make your own contest for the next issue. Select some simple contest idea which can be participated in fairly by all Expositor readers. We will use the best and most suitable next month and to him whose contest is used will go this month's FREE subscription. This is proving to be enough fun to keep it going. Submit a suggestion for a contest for the September issue and watch next month to see if you get the free subscription.

ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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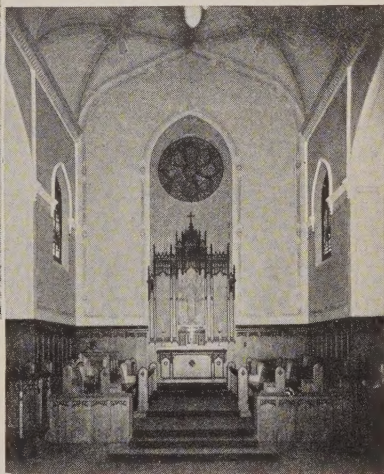


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To Come

in the September Issue

"Imagine some one today saying, 'I have no job; my reserve savings are gone; my dividends have stopped; my sense of economic security is a dream, yet will I rejoice in the Lord, I will rejoice in the God of my salvation.'" Yet to just such a one does Hugh D. Darsie point by way of our "Needs of The Power of Faith Today." You will rarely read so challenging and stimulating an article especially in view of the dire needs of those over whom you minister. A most timely and strengthening discourse.

And what shall we say of Public Prayer? What should we say in them? Should a prayer be extemporaneous or prepared? Read or repeated? Where can we turn as a source for prayers? How can we cast off the trite and insipid? Probably no place in our services receives so great abuse as our public prayers. "Le's spray. (sic)" at least so says Doctor Ray M. Johnson. You will profit by his article on "Prayer."

"It is far easier to dream of making the heathen world Christian than to make our own ordinary relations Christian." If our own ordinary relations are not Christian our hope lies only "in beginning again." "The Place to Begin Again" is another terse, timely, inspiring article from the pen of Dr. James Reid. Right now is a good time to begin again and to begin by reading Dr. Reid's suggestions for the new start.



A Legend

ASKED—

Tribes Hill, New York, July 12, 1933
Dear Expositor: What is the matter with late issues of The Expositor? Too small issue. I have been a subscriber for many years (since 1920. Eds). Are you going to quit? Sincerely, S. G. Parent.

ANSWERED—Now it so happened that in a certain year great drought came upon the land and covered the face of the earth. The rivers knew no more their wanderings. The seas dried in their beds. And the songs of birds and all green things vanished from the earth and man sweat and labored and perished in the heat thereof.

And it was that upon my fields there had grazed much fine cattle, well fattened and goodly to gaze upon and I and mine did rejoice and were exceeding glad and of our much fine cattle and green fields we shared with him who had less and was in need thereof. And in the sharing also there was gladness.

Then was the whole earth stricken sore and the nations and the people knew not wherein lay their salvation but continued to cry with a loud voice of lamentation, men's hearts failing them with fear. And many, beholding their fields turning to barren waste and their herds dropping by the wayside and all the work of their hands turning to ash went and hanged themselves and cast themselves down from high places and departed alone into the wilderness and were not seen again among their peoples.

And the drought continued long in the land until even that which had been left unto the husbandman, even that was taken away from him. Yet did he labor on with his hands and tend lovingly that which was left of his herds and of his cattle and of the fruits of his land.

Then inquired a good friend and neighbor of him saying, "What maketh thy herd to languish and grow thin? Surely thy land has been a land of plenty. Have not thy cattle and thy herds flourished and multiplied over those of thy neighbors? Lo, for many years have I been thy true friend and often have I rejoiced in the good things which the Lord our God giveth unto thee with which thou couldst help thy neighbor. Yet have I not seen thy herd so sore distressed, nor thy cattle so lean and scattered, nor thy fields so burnt and sear. Can it be that thou art content to stand idly gazing up into heaven while thy cattle perish? Hast thou no longer love for the beast of thy field and the fruit of thy hands? Tell me, I conjure thee, what hast happened in this land which has given thee and thy sons and thy sons' sons the fruits thereof so abundantly?"

And I stood with bowed head listening unto my friend, knowing as he inquired after my fields and flocks, that even his own fields and even the catt'e that grazed upon his own hills were sore stricken. Yet did he comprehend it not that that which had burned his crops and scattered his herds was the same drought that had brought thirst to my herds and blight to my fields and to the cattle and to the fruits of the fields of all husbandmen in the land.

And I saith unto him, "My brother, that which has ravished thy herds and that which has dried up the fruits of thy field and that which has saddened and perplexed thy heart sore and of thy family, that it is that has weakened my herds and put to naught the work of my hands and yet I question not of thy continued zeal and labor. The husbandman can but prepare the ground and sow the seed. Then must Apollo's water that God may give the increase. If we still tend our cattle and cultivate our fields and labor in faith, Apollo's will again water and God, even our own God, will again give the increase. Then will our fields and our cattle flourish, then will our grains come again to the threshers' floor. Then will again the streams of gladness leap up in joy to kiss the banks that nurture them and run on in gladness to the sea."

And I departed thence and went unto mine own house and fell upon my face and did give thanks unto my God that he still doth smile upon us and grant us of his peace.

JmR

THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

The Temptations of the Ministry

By DAVID CHRISTIE, D.D.

WHEN Robert Louis Stevenson was in the South of France he had a severe attack of illness. Hearing of his condition a local clergyman hastened to the house to pray with the dying man. He was not admitted. When Stevenson was told of the visit he remarked whimsically, "Tell him to come when I am better and I will pray for a clergyman in danger of living."

1. *The temptation to recline may be popularly phrased as the temptation to lie down on the job.* As a young man the minister engages in a work which lies largely within his own choice to make easy or difficult. It is a life of danger upon which he enters. His safety lies in his doing more hard work than any man in his congregation. I mean that he should keep office hours with his soul, for the minister of this generation must think harder and study harder than his fathers did. He has a wider range of moral and social problems to understand. He has a better educated community around him. He has in his congregation fewer people listening to him in the somnolent posture of passive piety. Never was there less room for an idler in the ministry, and nowhere is there less aroma around the idle life. Your own prayerlife must be fostered with vigilance. A man is no longer able to speak for God when he has ceased to speak with God. Thomas Chalmers said: "The reason why ministers fail is not that they don't study or don't preach or don't visit, but that they do not pray." They try to do by themselves what no man can do unless God be with him. The way to become a real flower is to take one's time about being a root. The blessedness of your life will depend on what goes on in its innermost room.

When Montaigne was invited to be Mayor of Bordeaux, he professed his willingness to take the town's business "on his hands," but "not on his heart and his liver." The minister must take nothing in hand without taking it on his heart and his liver. Indeed, you will find it better to take it on your heart and your liver. You must take the business of the Kingdom on your heart. A minister's life must be nailed to a cross either of thought or of action. You cannot recline on a cross. Every worthy ministry is a sacrificial ministry. A man is no longer a true minister when he seeks to evade his quatum of sacrifice.

"I was once told," said Anthony Trollope, "that

the surest aid to the writing of a book was a piece of cobbler's wax in my chair." The same is true of the writing of a sermon. Stick close to the chair at the desk. Don't keep lingering for divine afflatus.

Still more seductive may be the temptation to recline with your book in some fascinating field of study, when you should be afoot among your people. Professor James Orr was a ponderously erudite man. A young man in the congregation had been introduced to him at intervals three or four times when the professor said: "I never seem to know you, Mr. Macalister." "No," replied the youth, somewhat tartly, "but if I had lived in the first century you would have known all about me." The work in the parish is of the first importance. Don't allow yourself to suffer from an inferiority complex because you can't take the professional's prodigious tee drive from the pulpit, if you can hold your own in the approaching and putting. The other man's long drive is very impressive, but if you do well at the *short game* you will not be many holes down when the scoring cards are handed in.

In your love of reading you may take life on its leeward side and slowly develop a fatty degeneration of the *cor pastoris*. I don't belittle scholarship, but it can never take the place of an active discipleship which faces some deliberate renunciation, some chosen hardness. The Christian minister who shirks any labour he can undertake, or any sacrifice he can offer for his Lord, because he loves to recline and take it easy, stands branded with dishonour. Besides all that no man can recline, take it easy, in the work of the ministry without the congregation becoming aware of it. My advice to any man who wants life of padded sloth is to flee the Christian ministry. You dare not take it easy even in the dark. When you yield to the temptation to recline you come under obligation to resign.

2. *The Temptation to Shine.* Sidney Colvin wrote "The best advice I can give from my own experience is: In all your thoughts and actions accustom yourselves to be guided by any motive rather than desire for your own success."

The pulpit does undoubtedly offer temptations to vanity. Some of the very greatest men have made it a throne, so that even today there is a cloud of glory surrounding it. The man stands there to declare the mind and will of God. If he gives himself time to think of his own ignorance and in-

sufficiency against the background of his high commission, he will enter it with a quaking heart. But sometimes he borrows the greatness of the office and clothes his paltry little self with its majesty. As a rule the greater a man's natural gifts the greater the temptation to display them. It is difficult to have a crowd hanging spellbound on your words and at the same time feel sincerely as Manning said in a pastoral, "*One Soul* is diocese enough for a bishop." It is difficult for a man to whom great multitudes listen open mouthed not to be blinded with his own effulgence. The effect your preaching has on yourself is far more important than the effect you imagine it has on other people.

Even if you are not endowed with conspicuous gifts you will still have the temptation to shine. You feel you have to attract the notice of that capricious creature, the man in the street. To win his approval is, apparently, to succeed: to have him pass your church door is, apparently, to fail. So you study the tricks of acquiring publicity and popularity. You are busy hunting around for some catch-penny subject in the newspaper, and trying every week to be as up to date as the latest film. The charlatan in the pulpit perforce discloses himself in the nakedness of his soul. In the preacher's heart there is nothing that shall not be revealed. People who seem to lack discernment are probing his personality, it is all they have to probe, for there is no Christ with nail wounds lifted up. Probing the preacher they find he is conceitedly and artfully dangling before them a cheap clerical lure, angling for notice with pretentious bait. They had formerly been uneasy about the things of the spirit. Now the things of the spirit are cheapened in their eyes. They have found him hollow and so they think religion hollow. This sort of meretricious ministry is welcomed by the people who like a yellow press. They like a yellow pulpit, too. They approve of a church which is a place of entertainment, where religion is brought down to their level, and does not force them into any valley of decision and make them think. Was it Don Marquis who said, "If you make people think they think, they'll love you. If you really make them think, they'll hate you"?

It is the part of wisdom to drill yourself to dispense with compliments. Some ministers greed for compliments on their fervid sonorities is notorious. A man as a rule, does not care much for applause and recognition except when he is not quite sure that he is working on the right lines. When he is sure, as St. Paul was sure, it is a very small thing for him to be judged of man's judgment.

An old friend of mine mentions a certain Abbey where there is carved directly opposite the pulpit a devil's face with its tongue out, cynical and leering. As the preacher mounts the pulpit it seems to say, "Yes, calling us to worship God, and the worship of self in your heart." Remember your high calling as an ambassador for Christ. Forget all about yourself and your achievements. Unless you do you will get a lust for the limelight and become a pestilent nuisance. Avoid what Gibbon called the most disgusting of the pronouns. It is of Christ and for Christ you are to speak. Think of the men who have made the high traditions of self-forgetfulness in the Christian pulpit. In the minister's closing prayer in the church of my boyhood there was included one petition which in those days grated on my ears as being needless—"Take us to our homes in safety." We boys always had an easy and happy

scamper home after the Benediction. The way home under the parental eye was dismally safe. We had not then begun to think how that petition had come down from the days when our forefathers were forced to go out by stealth before the Sabbath dawn, gather in some cleft of the hills, and post sentinels with muskets while they worshipped, not knowing whether after worship they would see their homes again. "Take us to our homes in safety." Can you think of the ministers who prayed that prayer "preaching and praying with their gifts?" Can you think of them as ever trying to shine?

3. *The temptation to whine.* The work of the ministry demands infinite patience with human nature in its exasperating pettiness. It demands a ceaseless expenditure of nervous energy in dealing with silly people and with saddening problems. It involves a recurring experience of fretted nerves and multiplied disappointments. No man needs more of the fruit of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. Above all he must keep his mouth with a bridle; he must never whine.

The minister must learn not to whine under criticism. If it needs pluck to enter the ministry, sometimes it needs more pluck to stay in it. "Stand to be shot," was Cardinal Manning's motto for his priests. You need to belong to the battery of the fearless. The higher you soar the better a target you are for criticism. The smaller the intelligence the greater its delight in setting you right. I like that pontifical assurance of the minister of St. Andrews when King James II was present, and, annoyed by the sermon, cried out, "You'll either speak sense or come down from that pulpit." The minister quietly answered, "I'll neither speak sense nor come down from this pulpit."

Bishop Creighton said, "Whenever you have got the ape and the tiger out of people there still remains the donkey, a much more stubborn animal."

Beecher once received a letter with the single word "Fool." He mentioned the fact to his congregation and then quietly added: "Now, I have known many an instance of a man writing a letter and forgetting to sign his name, but this is the only instance I have known of a man signing his name and forgetting to write the letter."

Whatever else a minister may lack, the two absolutely essential things in his equipment are humour and prayer. Apropos of the word "Fool," Lord Darling stated recently that hundreds of years ago in the old law books it was decided that to say that a lawyer was a fool was actionable, because if he was a fool he could not be a good lawyer. To say of a clergyman that he was a fool was not actionable, for the judges decided that notwithstanding all that he might still be a very good clergyman.

I cannot help thinking that Our Lord had a small place in His kingdom for discreet and futile persons who evoked little criticism. A certain holy recklessness seemed to give Him joy. Well, it is good to remember that not many wise men after the flesh are called to the ministry. Those wise men after the flesh who have found their way into the ministry—wily ecclesiastics—have done less than nothing for the Kingdom of God. And with all her emphasis on rank prudence the Church has never been able to place it first among the cardinal virtues. Most of us will sometimes say foolish things, and all of us will have to drink a brimming cup of criticism.

Only don't let us whine when the critics sting. Incapacity to take criticism wisely and in a spirit which might turn to good account is a grave weakness. There is no surer test of size than this, but judged by this test most of us are dwarfs.

The minister must learn not to whine about the religious indifference of his people. Let him not construe their indifference as a slight offered to him. If they don't come to church let him not make it a personal affront. No one can see beyond the range of his vision. It is just as absurd for a minister to be angry with people for their unspiritual state as for a doctor to be angry with a patient suffering from cancer. It is ministers' business and doctors' business to treat the malady, not to resent it.

We all underestimate the religious life of our time. George Meredith said of John Morley, that there was a clergyman inside him when you cut him open. When you cut him open there is in every man something to which the clergyman can appeal. Don't let us whine about indifference. Let us try so to lift up Christ that the religion which is sleeping or struggling in all men's hearts will leap forth to receive him. One of the fundamental mistakes of the ministry is to under-rate the spiritual hunger of the human heart.

The minister must learn not to whine under apparent failure. There are often days of failure in the life of the greatest, there are still oftener moods

of failure. "I felt as if God and I were alone in that town." There lies the secret of endurance. A man who is conscious that he is doing God's work with God near by need never be forlorn. It is our business to try. It is not our business to succeed. Success is necessary only to schemers.

When John Kelman came to be minister of the New North Church in Edinburgh he found a very attenuated congregation, moribund under the preaching of a truly good man of the old, orthodox school. The first effect of the new human note in Kelman's preaching was to antagonise certain of the old members and a few of them left the church. One day as I was passing the door of his house Kelman was saying good-bye to a small group of people. He waved to me to come, "That's another three certificates gone." When I said, "Well, you are taking it cheerily," he replied in a flash, "All that the Father giveth me shall come to me." Within a few years he came to be recognised as the foremost preacher in the country. For a minister with this radiant outlook the battle was more than half won.

Of course there are other temptations in the ministry, but the clergyman who has steadfastly withstood these three—to recline, to shine, to whine, the temptations the ministry offers to indolence, to vanity, to self-pity—will not be a clergyman in sore need of Stevenson's prayer.—*FROM THE SERVICE OF CHRIST*, Courtesy Fleming H. Revell Co.

How Shall a Minister Measure Results?

By FREDERICK WINGATE RAYMOND

AMAKER of cloth has his yard-stick; a manufacturer his weights and measures; a merchant or banker his columns of figures, showing profit or loss. A minister has no yard stick, no scales, to measure the results of his labors. He may have columns of figures, if he has a statistical mind; but these may mean something other than he could wish. There are no standard measures either of quality or quantity.

I asked a good church woman how a minister should measure results and she replied, "Certainly not by numbers." I asked a radio announcer and he replied, "It would be like telling radio results. Yet we can't dismiss numbers." Both were probably right. The results will include intangibles and imponderables, and in the long run these may be most significant. An honest man may draw wrong conclusions from his figures, or so present them to others that they will draw wrong conclusions, whether he intends them to or not. Statistics do not always mean what they seem to imply!

I. Possible Tests

The average church committee in search of a pastor, or checking up on their own, is interested in such questions as these: Has he increased the church membership? Has he increased the church attendance? Has he increased the church revenue? Has he attracted the young people? The first questions will deal with such tangible and material

things as these. Knowing this, the minister will be under constant pressure to make good in these matters. No minister can wholly escape a certain bondage to numbers, or at least a wholesome interest in them.

If he has a statistical mind he will keep his own records in his own way. He will have at hand totals and averages of various sorts as a basis of comparison with previous years. Sometimes he will be elated with the revelations of his statistics; all curves on his graphs are heavenward bound. At other times he will find his comparisons most humiliating; all curves are hell-bent! In either case he may be wrong if he takes all the praise or blame to himself, the temptation to pride, or the temptation to "pad."

II. Increasing the Membership

Every man wants his church to show signs of growth in membership. Increasing the membership often depends on some factor beyond his control. He may be in a declining community. There is a belt of counties across southern Illinois, every one of which shows a decrease in population of more than ten per cent in the ten years from 1920 to 1930. Hundreds, possibly thousands, of churches that once existed in Illinois have ceased to be. The towns themselves have disappeared from the map. If one finds himself in that type of town there may be little he can do to maintain church membership, still less

increase it. Or he may be in a rapidly growing community where any ordinarily alert minister is bound to reap a harvest beyond his sowing. The position of his church—geographical, social or theological—may attract new-comers.

Sometimes factors can be controlled in the interest of numbers. Evangelistic methods of one sort or another may reach many. Lowering the age of receiving children will make an increase easily possible. Some ministers have quite arbitrary and high-handed methods of adding names to the roll. Some never revise the roll lest the publication of membership seem to reflect their failure. I have been told of a church that carried the names of a thousand members whose whereabouts were unknown, in order that it might continue to be the largest church of its denomination in the city.

All of which leads to the simple conclusion that neither the minister nor the pulpit committee should set too much store by figures that profess to tell the story of increase in church membership. Denominational year books are among the most notorious volumes of fiction—for which their editors are in no wise to blame.

III. Increasing Church Attendance

This is a deep concern of every minister. Some ministers' moods go up and down with the attendance. Monday is a bright day if there were 403 present "by actual count" as compared with 389 last week or a year ago. But let the figures be reversed and it is "blue Monday" indeed.

The factors affecting attendance are many; some of them beyond the control of the preacher. He did not invent and cannot control the use of the automobile or the radio. The Sunday movie has set up its competition with the church even in our most home-loving and church-going suburbs. The minister does not arrange the weather. If he did, he might not know how to manipulate it so as to secure uniformly large congregations, even though he may believe the weather is an important determining factor.

But there are factors which may attract large numbers of people to the meeting house. Some men are exceedingly resourceful in devising special attractions for gathering crowds. Some specialize in sensational preaching or in "fetching" subjects cast as bait to catch folks for the straight preaching of the Gospel. Some men have been very successful and happy with Sunday evening moving pictures. Those who venture upon sensations know that each has to be followed by a bigger.

There are successful methods that do not approach the sensational. A sound emphasis put upon the music or upon the whole matter of worship; a thorough organization that lays hold of the stranger; an atmosphere of friendly warmth in the people; a plan of pastoral work that reaches effectively into the homes of the parish—all these will help. Phillips Brooks advocated: "Make religion so attractive that men will want to come to its headquarters." There has been but one Phillips Brooks. Another man may not attain the same success but the method is worth unlimited effort.

It should be recognized that a man may win large congregations in a given parish, be called to another on the strength of his success here, and fail lamentably in the new situation. There are living witnesses who could testify to the truth of this statement.

A minister who measures results with this

measuring rod alone may have some unhappy hours, sleepless nights and blue Mondays—and still be far from a failure; else many would have to admit failure. Having a crowd may be less important than what happens in the minds and hearts of people who attend church. Amazing things have happened in small congregations. Men who never had the joy of preaching regularly to a throng have achieved notable success.

IV. Increasing the Revenue

Some ministers make the finances of the Church their direct business. They go from church to church because they are known as successful money-raisers. A church building is to be erected and a building campaign put on; a church is on the verge of bankruptcy; a church fails to raise its benevolences; or a church fails in its every member canvass; there is needed a business executive and no layman is to be found on the Board of Trustees for that task. There are ministers, with business training or instincts, who can "put it across."

Not every minister can do this. Nor is he to be judged a failure if he cannot. Some churches do not need a financial executive. Some prefer that he keep hands off the finances.

On the other hand, some Boards of Trustees are exceedingly sensitive on such a matter, say, as the "loose collections." To them, these are the thermometer of the church's health and the acid test of the minister. More than one has had to leave his church because the loose collections were found to be falling off, which seemed to mean he was not attracting outsiders to the services. Before condemning the minister, one would want to know something more about the trustees and the whole atmosphere of the church.

V. Attracting Young People

There is a common feeling that in order to attract and hold the young people the church must secure a young minister. This is not true. Some young ministers cannot lead them anywhere because they have not been anywhere themselves and they do not know the way. They cannot guide their thinking because they are just beginning to think their own way through. They are not far enough beyond, in experience, rightly to understand just what the experiences of youth may mean. On the other hand, some rather elderly men, at least men beyond middle life with snowy crowns, are amazingly successful in winning and leading young people.

It is not a matter of years. Other factors are far more important. Some young ministers have these qualities; some older men have them, too. Some never have them. Some are lacking in real leadership, whatever their intellectual or spiritual attainments. The life history of a church may often be read in the story of its leadership.

Here lies one of the most important opportunities of a minister, not only to attract and lead young people himself, but constantly to be training leaders of youth, and seeing to it that his young people respond to the opportunities for more intensive training. Church Boards may well be concerned if it becomes apparent that young people are not attracted to the church or are drifting away from it.

Failure at this point may not lie wholly in the minister. What about the homes out of which these young people come? If from childhood young

(Continued on page 646)

Comment

THE ROAD TO ROME

Even his "best friends" wouldn't have recognized him when he slipped out, roughly attired and in a dilapidated old car, to try, by unique experimentation, to learn why the sales of his noted automobile tires were not on a par with their known reputation.

He chugged a disconsolate and noisy way into a tire service station and was not recognized by his employee who came out indifferently to perform a perfunctory service. Though the tires on the old car, driven by the disguised executive, were in sorry plight and though the executive suggested "some of these fine days I'll need some new tires," all he received from the service man was "Yeh, they do look pretty bad, don't they?"

Then the executive inquired of his employee "What's the difference between some of these tires you sell? They all look about the same to me. What would you suggest I get for the old bus?"

The station attendant replied, "Well, now, you know, it don't make much difference. Of course, the manufacturers all think their tires are the best, but they are all alike, there isn't any choice. They'll all take you there and back."

And the tire company executive drove on, beginning to understand why his salesmen weren't making many sales.

There is no attitude as dead as indifference. The common position of "they are all alike, they all will take you there" is not the position of the real salesman, be he selling tires for the road of man or the highway of God. There is no place in the church today for a representative who is not keenly alive to the unquestioned superiority of that commodity or service he has assumed to handle. Either sell or get out. *JmD*

UNEXPECTED HARMONY

The roomy cabin of the thirty-eight foot sailer was snug and cozy with all the wind and wave in the dark outside which kept the lee scuppers awash and made us seek shelter for the night in the lee of a point that ran well out into the Chesapeake.

When all was shipshape for the night the accordion was brought out, yes and the little cocobolo piccolo. During the mutilation of a bright selection from a more or less grand opera, our host produced from a side locker a little, highly lacquered cross between a fife and a tin whistle for which he had paid a street mendicant a single dime and without score he sought the higher realms of tone and supplied really entrancing obbligatoes.

The laborer with the piccolo sensed the presence of an artist and immediately turned his little silver mounted instrument over to the provider of the tin obbligatoes. To him the little pipe supplied a means of expression and for one who has long doubted the existence of a *piccolo soul*, that very soul was layed bare. Our host for some years had been flute and piccolo artist in a prominent city symphony orchestra. That fact we learned eventually.

The fact that came first and one we pastors need bear in mind is even of more significance. Even

the most humble instrument may soar to unexpected heights of divine harmony. Many an artist along the way you and I travel labors at the wheel toying with a tin whistle until you or I *JmD* hand him the piccolo.

ENTERTAINING UNAWARES

Another sales story, amply vouched for and of interest to the pastor, is that one which had its source in the home office of a nationally recognized advertising agency.

It appears that the producer of a certain commodity was dissatisfied with its low sales. He complained to the agency which steadfastly maintained that the advertising copy they wrote and the mediums they employed certainly should sell the commodity.

Two investigators were brought in. Each was given a ten dollar bill and together they set out to make the rounds of all stores in which the advertised product was on sale. They went with the instructions that they should buy wherever the sales person recommended the product.

Two days later the pair returned. One had not broken his ten dollar bill, the other returned nine, eighty-eight, having spent twelve cents at one counter where the clerk had suggested he should buy.

While THE EXPOSITOR is not wholly sold on the current idea that the minister has to "sell" the Gospel there is a marked similarity between his function and that of the salesman which fairly justifies the portrayal.

Were the rounds of the churches made by a group of investigators who had been provided with funds, say nothing of souls, which the pastor might have secured had he recommended his eternal wares, it would be interesting conjecture as to how far the investigators would have been able to travel uninterruptedly. Could they have, by any *JmD* means, passed your way?

FROM MY READING

The Book was as real as Bessemer steel, yet so vital that if you cut into it anywhere it would bleed.

When some fellow said to Him in flippant fashion, "What have I to do with you?" Jesus did not scold the man. He said to him, "Come and see."

One's knowledge of life is measured by that sympathy which enables him to share in the experiences of others.

Pity means that we are sorry for others—Sympathy goes away beyond that.

We cannot judge anyone by chance words, stray actions, snap-shots taken without reference to the slowly unfolding panorama of that person's whole life.

Were my heart opened it would show footprints of friends and enemies.

All these attempts at the betterment of mankind must become the private opinions of the multitudes before we can get very far.

We say that there ought not to be any poor, and there need not be any poor, and that there would not be any poor, if our Christians were not infidels and our wealthy classes were not hogs.

I will be free in my search for truth, not tying myself to any special system of philosophy or theology, but I will read freely what others have written and listen to what others say; consequently I shall always try to be open-minded.

I had worried the brethren of my denomination too much by my constant and unchecked contacts with those of other denominations and they received the announcement of my retirement with general applause.

Every person who thinks and works toward the abolition of the world's wrongs and the liberation of inborn ideals and hopes is following Jesus.

Until we find in every person something to respect and revere it is idle to entertain the expectation of reciprocity.

We cannot put our social hopes on one side and our experience of God on the other, as if somehow the two were opposed.

God never sat for His photograph.

The Significant fact of life is not immensity but intensity.

We must not confuse faith with credulity.

Quit talking about it. Quit praying about it, and singing about it. *DO IT.*

It (solution for the problems of the day) is going to come when human life gathers its things together and swings back into some decent neighborhood to God's intent.

If the figure on the cross is God in action for the rescue of men, cynicism has received its death blow.

Our Christianity was not unpopular: it was only irrelevant.

A man's real religion is what he does with his aloneness—and afterwards what his aloneness does with him.

And here we are, you and I, sitting down in the midst of conditions which we know are all wrong, wondering why God allows such things to be. There is only one reason: He's being kept out of the picture,—sometimes quite deliberately! There are too few people around the place who are in any sense at all at His disposal.

All those social evils which bring profit to the few while they impoverish the many, *JmD* await the Christian ethic.

Methods of Church Work

WHAT IS A GOOD MAGAZINE?

The reader of a magazine, like the attendant at a church service, is *present* to get nourishment for his brain, and comfort and inspiration for heart and spirit. This thought-food may come in the form of mental stimulation from illustrations, basic sound thinking, or methods. The result is what counts, and is what makes the effort of reading or listening worthwhile.

The worth of the stimulation has no relation to the length of the article, nor yet the length of the service, prayer, or sermon. Theodore Roosevelt is credited with having said that an hour's address presented no problem of preparation; a half hour's address presented necessity for some preparation; a ten minute talk presented the problem of many hours of preparation. This idea may be aptly applied to any of the activities of life, including the magazines and books you buy and read. The less space for publication, the more carefully must the material be edited. Happily, this is evident to the majority of EXPOSITOR readers, judging from the hundreds of grateful letters received during the past six weeks.

LET YOUR LIGHT SO SHINE!

"Keep your chin up!" This is the parting phrase of men today. It has taken the place of the carefree, "So long" of the days of plenty. What is back of this new phrase? Briefly, the attempt of one man to offer encouragement to another, who he fears may break under the strain before relief comes.

There is no gainsaying the actual distress of the present day, even in the face of much improvement in National conditions, but "money" is only a small portion of our existence. It represents solely and simply a basis of exchange of that which we have for that which we desire. Thousands have demonstrated their ability to "keep their chins up" by rising above the seeming hardships of today, in order to remain rational humans for the morrow and the next day.

The great army of ministers and pastors over the world are in this class, because it has been their constant duty and privilege to sustain the spirits of those under their pastoral care. Today is the opportunity to fill the hearts and minds of men with the message of the Holy Spirit, the "Comforter." Men will hear your message, if

you couch it in the language of Hope and Promise, not for today but for the morrow—nay, for eternity. Commonplaces and platitudes have no place in today's program. "Feed my sheep" is the command of the Heavenly Father. The most stirring, the most heart-searching sermon which you can devise should be your aim for today. The man who has his faith in God awakened will have courage to face the demands of distress today, but, what is more necessary, he will have courage to face the plenty of the morrow and keep his mental and spiritual balance. Remember, there are more people who cannot stand success than who cannot stand reverses.

Here are texts on which you may build sermons with spirit-filled messages:

"Be ye all ready." Joshua 8:4.

"Be ready always." 1 Peter 3:15.

"Arise and stand upon thy feet." Acts 26:16.

"Except one be born anew." John 3:3.

"That which is born of the spirit is spirit."

John 3:6.

"We speak that which we know, and bear witness of that we have seen." John 3:11.

"... for when he is tried, he shall receive the crown of life." Jas. 1:12.

"The Kingdom of God is within you." Luke 17:21.

"Lay up for yourselves treasure in heaven." Matt. 6:20.

HYMNS FOR THE SERVICE

Your choice of hymns is governed by the message you desire to instill in the hearts of the worshippers. Hymn singing is the only portion of the service allowing audible expression on the part of the worshipper. Hymns are sermons in disguise, and often touch the heart of the worshipper because he, himself, assumes the roll of the preacher while he is uttering the words.

"TOO BUSY TO READ"

The editor of a denominational paper recently deplored the oft repeated phrase of ministers, "Too busy to read." In discussing the facts regarding the lack of inspirational reading on the part of hundreds of preachers, one remarked, "Preachers are *too busy*, because they do not read." The discussion brought to mind a statement of W. O. Rogers regarding his own individual experience. Rev. Rogers said, "There were always more things to be done than there were hours. It was not only sermons, Sunday School lessons, weddings, funerals, committee meetings, pastoral visiting, but a thousand extras that were always crowding in. Instead of leisurely going to my desk and writing sermons as the spirit moved me, that desk always held a dozen tasks each one clamoring to be done. It was a never ending problem which one was *most pressing*. I would begin on one, only to find that it must be dropped half done in order to have some other finished on time. Prayer meeting talks were gotten up the last minute. Sermons were finished at Saturday midnight. Reports went in late, important letters were neglected. General reading was largely *crowded out*. I jumped back and forth from one thing to another like a contractor with a dozen unfinished houses on his hands, and with no knowl-

edge of the materials available for use.

"I wished for a foreman to lay out the work for me, to tell me just what to do next, and to bear the responsibility of seeing that things were done *on time*. One day I read a magazine article about Stanley Ketchell, a prize fighter whose record was an almost unbroken string of victories. The sport writer explained how Ketchell made his mind rule his body. Before going into the ring and all during a bout he would talk to his body as if it were a separate person and he the trainer. 'That's all right, that didn't hurt you any,' he would say to himself when his opponent landed a blow. 'That will only encourage him and help bring him within reach.' He would coach his body along until the right moment came, and then say, 'Now, old fellow, go in and finish him.' And victory usually came in the next three minutes.

"If a prize fighter can make one part of himself coach another part," I said to myself, "why can't a minister do the same?" Why couldn't I make my body and mind act as my coach or trainer, and plan my work for me as I should do it, and then make me do it? So, next morning, instead of sitting around reading the papers and wondering what to do at first, I jumped up from the breakfast table and said to myself: "Now you go out and get a little fresh air in your lungs by raking the back yard for half an hour, then come into the study and I will give you your instructions for the day."

"In thirty minutes I was back at the desk making out a list of the things that must be done by noon, the calls that must be made that afternoon, and the engagements for the evening. I marked off everything that was not absolutely necessary, arranged the desk work in the most advantageous order, and marked after each item on the list the time that should be given. Now I said to myself, 'let's see if you can get this desk work out of the way by noon.' I went to work and did it, and not once was I tempted to jump up and go at something else that suddenly seemed more important than what I was doing. The boss had laid out my work and I was bound to obey his orders."

Rev. Rogers goes on to tell of the satisfactory completion of his day's work, and the satisfaction he experienced in being able to "lock his office." Some may read the statement and feel that one could do this for a time, but what can be done one day can be done another day. It is simply a matter of being your own boss, instead of letting a thousand things boss you. Why not try it, and have the boss assign specific hours for reading and study.

Preaching is the supreme business of the preacher. You cannot preach, if you are dissipating your time and energies running about aimlessly. You can preach if you keep your well of inspiration filled with the spirit of the Holy Ghost.

MARRIAGES AND WEDDING ANNIVERSARIES

"Marriage is taken too lightly today," is the observation of a so-called *marrying parson*. There may be some justification for that attitude for people outside of the church, or where the couple merely approaches a pastor for the purpose of

performing the service, rarely to see him again. There is no justification for the attitude where young people, through church membership, have regular contact with the church and its pastor. The responsibility of marriage and the establishment of a home should be a part of the teaching program of the church. The dignity and sanctity of the step should be brought out in the ceremony itself, and should be referred to on every occasion that is presented. The idea that a dignified ceremony is a social matter is where many ministers are missing an opportunity for impressing the couple and others present with the real import of the service. Occasionally one hears a minister belittle a dignified church wedding with the remark, that "women are crazy about weddings." Whence comes such a notion? Christ attended the wedding at Cana, and accepted a portion of the work to make it a success. The incident was important enough to receive a lengthy report in Biblical narrative.

The dates and names of couples married in the church, homes in the congregation, or the parsonage, are available, and many pastors send greetings regularly to the couples on anniversary dates. In some instances anniversary gatherings are planned, but there are many churches in villages and rural communities where there are not sufficient numbers to make this possible. This will not prevent the pastor from writing an encouraging letter, making a special call, or sending a suitable card in memory of the occasion. There is no way of estimating the encouragement of such an act of kindness and solicitation, and it tends to draw the family still closer to the church and its Divine Office in the lives of the faithful.

HINTS ON BLACKBOARD LETTERING

Many pastors would use the blackboard oftener but hesitate because they are not able to letter neatly. A few hints may help to make their task easier.

First, it is well to remember that for groups of more than five or six words, it is much better to use small letters together with capitals, than to use all capitals. They are much easier to read, occupy less space, and have the added advantage that they are quicker and easier to make. The two bugbears of most amateurs in making small printed letters are a and g. If forms are developed for these two letters closely approximating script letters, the task will be easier.

Second, a splendid capital letter may be developed by outlining a simple block letter with white chalk and filling the interior with one or two shades of colored chalk. If two colors are used, the top half of the letter should always carry the lighter shade. This type of letter will take up many inequalities of form and space without appearing ragged.

Third, in capitals, B, E, H, F, P, R, the horizontal line should be a little nearer the top than the bottom to keep the letters from appearing top-heavy. In letters B, C, G, R, S, Z, the lower right-hand curve or corner should project just a trifle beyond the upper part of the letter, or the letters will seem to fall forward. Care should be taken that N and S are not formed backwards, a common mistake.

Fourth, a splendid aid to well-formed letters

is a set of stencils. These may be either the usual stencils or merely dotted outlines of the letters. I prefer the latter. Three or four sizes of alphabets of these will be enough. A bag of powdered chalk may be used to stencil the outlines, and the copy will be uniform in size and quality. Of course the letters will need to be filled in after the stencil is removed. This method is obviously unfitted for blackboard talks before the audience, but is well adapted to careful preparation of bulletin boards or other black-board work which is prepared at leisure.

Fifth, lacking a lettering book, a daily paper or a magazine will suggest many simple styles of type in its display advertising. From these, a scrap-book of styles may soon be compiled. Although a skilled sign-writer and show-card artist, such a scrap-book is an indispensable part of my equipment, and adds much variety to my work.

Sixth, lettering is like preaching. We learn by doing. If you will make the plunge and start in, you will soon find your work taking on beauty you did not deem possible.—Rev. Joseph Gray, Brea, Calif.

MAKING THE BULLETIN BOARD DO DOUBLE DUTY

How many times do we see the church bulletin board in the middle of the week with nothing visible but an unsightly, gaping background. To obviate this, and make the bulletin board do double duty; I had the sign-writer prepare a show-card, dignified in wording, and conforming to the color scheme of the bulletin board, which carries the announcements of my regular services.

I fastened this in place *behind* the removable panel as a permanent fixture. Now, when the panel is taken out for any reason, whether it be because I am not quite ready to announce the next Sunday's theme, or because of lack of time to change it the minute it is out of date, there is still a live bulletin board announcing the regular services.

It has this added advantage. The movable panel is now used *only* when I have a real message for it, and passers-by have learned that its presence in the case means an up-to-the-minute, live, announcement, or a pithy way-side sermon. Consequently, because of the very element of change, the board is read more than ever before.—Rev. Joseph Gray, Brea, Calif.

A NEGLECTED MINISTRY

Ministers' vacations, although deprecated in some quarters, are really valuable, if for no other reason than the impressions that come from a period of relaxation or travel. It is a poor vacation, indeed, that cannot produce at least one impression. One that has come to me this summer, has come so forcefully, that I am passing it on.

It was my good fortune to set out "on the bounding main" through Illinois, Indiana and the East, into New England. Being "of the cloth," I took particular notice of the churches along the route, for much of it was new to me. I was amazed at the number of churches along the way, great and near-great, which had no distinguish-

ing mark whatsoever, except Roman Catholic churches, on which the cross was prominently displayed.

I wondered, "Don't these churches have any message for one whose soul is hungry and thirsty? Would it be possible for a man or woman who had trod the prodigal's slippery path, and who had filled his soul with the husks of life—would it be possible for such a one to pass that church without receiving some incentive to raise his head above the swine trough? Stones—wood—bricks—yes, they are beautifully carved and majestically set, but are they enough? For those millions who daily pass our churches in this land, are they enough to ward off the vice, the cynicism, the doubt and the temptations that daily dog their steps?" I wonder.

When we look at the outdoor bulletin in this light, it somehow takes on a sacredness akin to that of any other part of our ministry. I cannot help but feel that as our bulletin, day by day, heralds the Gospel message to those who pass by, it is as sacred and as important a part of the work of our church as when I stand before the congregation and preach Sabbath morning.

Such a bulletin need not be expensive; ours is finished in natural wood and hung on steel posts set in cement, and the whole bulletin, including steel sign section and letters with a time clock to turn the lights off and on, cost \$78.50, and one can be made for one half or perhaps one third of this amount if you have someone who is handy with tools in your congregation.

When you compare this item to the cost of your house of worship, or its furnishings, or any other part of your church plant, it seems utterly insignificant, yet what a ministry it carries on! I believe that if my church were not able to provide such a bulletin, that poor minister though I were, I would reach into my own pocket and provide it! Let me plead with you, my brethren, Mark your churches so that the stranger in your city may find his church, and better still, Set up a bulletin. Do not neglect such a ministry, such an opportunity to herald, day and night, the Gospel message to a world that is crying, dying for Jesus and His message! And after all, what are churches for?—Maurice C. Seaman, Atlantic, Iowa.

LOOKING AHEAD IN OUR CHURCHES

1. Arouse the will to "Seek the Lord."
2. Provide wise, responsible, and sympathetic leadership.
3. A definite understanding of objectives sought.
4. The will to provide a place for worship.
5. The understanding of the primary need for religious education.
6. The willingness to "bring the first fruits of all" for maintaining the work.

ABSENT ONES

Cemeteries should be cared for and kept in good repair, either by the church to which it belongs, or by the community in which it is located, and whose loved ones it receives. Some communities have Cemetery Associations, in which all members of the community are expected to hold membership, with a definite mem-

bership assessment each year. If the finances are properly cared for, the assessment should be very slight. If the money is invested in community service bonds, or postal savings, it should yield sufficient income to pay for a steady caretaker, or sexton. If other means of revenue are necessary, the church or community should secure some revenue from the sale of lots.

A CONCLAVE OF NATIONS

The recent Economic Conference in London provides an excellent opportunity to plan for a Conclave of Nations within the membership of the church. Members should be chosen to represent the delegates of the Nations to be represented. The pastor, or some wide-awake layman should provide a list of topics or questions to be discussed. Naturally, the questions must relate themselves to the problems actually faced by the nations in question. This program of meeting will provide much education, as well as some amusement.

PROHIBITION

Let us use every opportunity available to teach the need of sobriety in our homes, our social gatherings, and public haunts. Any pastor desiring ammunition for temperance education may secure help from O. J. McClure, 400 Deming Place, Chicago, or from the American Business Men's Prohibition Foundation, 7 South Dearborn St., Chicago.

KEEP ALIVE!

To any minister who has a notion to curl up and quit, because of the demands made upon him, let us point the way to "all there is still left to do!" Quit in times like these when seemingly strong men are committing suicide or dying of heartfailure, simply because they have lost the gleam? Quit when a word of encouragement and hope from you might save the day for a precious family in your fold? Quit when the "door of hope" is opening for thousands? Quit when one push from your shoulder might slide the load over the top? No, never! Rather, pray that you will feel fit for the task measured out to you, and that you may be lighted with enthusiasm for the privilege that is yours. Pray that you may be lifted up, even unto the Father.

For the Bulletin Board

Stop talking where you stop knowing.
 Long memories grow wings.
 Moral wrong cannot be economically right.
 A lost temper needs no advertising.
 Advertising the church does not change its function in life.
 Character is more than circumstance.
 What would you do with \$4,000,000.00?
 Control your temper or hold your tongue.
 Hell takes in no man who does not belong there.

Few men over-think; many overstate their knowledge.

Buy on credit only if you are able to pay high interest.

The Dead Sea gets and never gives.

Better buy a street car ticket than sign a note on a car.

Why deplore the lot of the poor man, when

few can stand prosperity.

We need more character, rather than more laws.

The will to obey makes a law effective.

Better days are up to us as individuals.

No president can make a nation of contented citizens.

A church is wood, stone, glass, iron, until man invokes the spirit there.

Why try to be smart when most of us are merely silly.

The depression seemingly made all existing things wrong.

Many bankers should have been shoe-shiners.

Was there a "go-getter" among Christ's list of

chosen twelve?

All sorrow may be turned into joy.

Children are not born good or bad, we make them so.

Why not try living within our earnings.

The house you pay tax on may prove a good investment for someone else.

Too much credit turns the heads of shallow people.

Earn your credit before you use it; it is cheaper.

The church marches on—mostly on one foot, due to our indifference.

Ants are small, but many of them make a real showing.

Music for Choir and Organ—August

Prelude

Serenade	Shubert
Holy! Holy! Holy!	Burnapp
Little Bells of Lourdes	Gaul
Prelude in G	Hollins
Liebeslied	Cadman
Temple Prelude	Petrals
Melody	Engelman
Memories	Demarest
A Woodland Idyl	Reiff
At Dawning	Shackley

Anthem

Send Out Thy Light	Gounod
The Lord is My Rock	Metcalfe
The Lord Is My Light	Parker
What of the Night?	Thompson
Land of Hope and Glory	Elgar
He Calls to Me	Buboiss
Lead Me, O Lord	Peery
Jesus, My Saviour, Look on Me	Nevin

Offertory

Idyll	Ludebuehl
Traumeri	Godard
O Worship the King	Mauder
He Leads us on	Voris
My God I Thank Thee	Barnes
Breathe on Me	Wheeler
Vesper Melody	Adams
Like As a Father	Scott

Postlude

Postlude	Donahoe
Grand Chorus	Roberts
Marche	Clark
Temple March	Lyon
Courage	Parker
Marche Romaine	Gounod
Te Deum	Claussmann
Allegro Pomposo	Galbraith
Materna	Demarest
Paeon Heroique	Diggle

Illustrations

By THE REV. WILLIAM J. HART, D.D.

"His Office Is Upstairs"

Eph. 4:8. "Ascended up on high."

Irvin S. Cobb tells a story of a physician whose shingle read: "Dr. Smith. His Office Is Upstairs."

That physician worked among the poor and was not only physician but guide, counsellor and friend. When he came to die they put on his tombstone the words:

HIS OFFICE IS UPSTAIRS.

Continuing Influence of the Departed

John 14:6. "I am the way, the truth, and the life."

At the annual commemoration service of Columbia University Dean Darrach of its medical faculty said:

"The continued influence of those departed this life, and the sense of reality of the continuing existence of their personalities, has been strong enough to remove for me any doubt as to some form of life after death. What it is or in what form I care not. I believe that they continue to exist and I believe that we can be influenced by them."

Dean Darrach chose his words well. The faith in immortality cannot be proved in any conclusive sense, because the data for its demonstration (with

all respect for and interest in modern psychical research) are still lacking; and even if the evidence of psychical research were much more conclusive than it seems to many of us as yet to be, the important question of the worthfulness of the life to come would still remain. Christian faith in immortality starts from the discoveries it has personally made of the worthfulness of life here and now when lived in Jesus's way, and moves on to the confidence that death can neither control nor interrupt lives that are lived that way. While it cannot be proved, it can be lived; and it is so lived whenever men measure their living not by time but by quality. It is therefore always an adventure of faith, but at the same time becomes a "moral certainty." As the Swiss boy put it when a traveler asked him where Kandersteg was: he did not know, but there was the way to Kandersteg!—*Dr. Charles W. Gilkey in the Presbyterian Banner.*

Pioneers Upon a Great Adventure

John 14:3. "And receive you unto myself."

When Dean Willard L. Sperry last came to the University of Chicago as visiting preacher, he said that he had learned to look forward expectantly to his first glimpse of Lake Michigan from the west-bound Michigan Central train. The sand dunes would first appear, with their hint of water beyond, but still shutting in the view with a wealth of interesting detail in the foreground. Presently, however, between the sandhills, a sudden far vista of shoreless blue, . . . all too quickly gone . . . then for a moment glimpsed again. So, he said, is God in our human experience. And so, he might likewise have said, is "that great water in the West Termed Immortality"—stretching beyond this present that hints and yet hides it; but with the important difference that there is no railroad for the ultimate journey. Here we are each and all pioneers upon a great adventure, who cannot make a detour around this water but must cross it for ourselves. And the only boat that will carry us over is a kind of living that we can begin to build here and now.—*Dr. Charles W. Gilkey.*

"With Palms"

Heb. 12:2. "He, for the sake of the joy which lay before him, patiently endured the cross, looking with contempt upon its shame" (Weymouth).

France, which sets the fashions for the world, has a decoration which is conferred only on those who have performed conspicuous services for the state. It is in the form of a cross. For services of extraordinary merit, involving serious hazard of life or limb, the honor is heightened by being conferred "with Palms." To the simple cross, which is honor enough for any Frenchman, and which will be handed down from generation to generation as a priceless heirloom, are added two crossed palm fronds, signifying the acme of achievement of which a French soldier is capable. They will say of him that he received "the cross, with palms!"

Christ had the cross, also—the cross with the palms of victory!—*Dr. James R. Joy, in The Christian Advocate.*

All for Orchids

James 1:4. "Let endurance have perfect results" (Weymouth).

Many years ago, a man named Thomas Young, Bound Brook, N. J., became interested in growing orchids. Growing these frail flowers is a particular job. It takes six to eight years of the most careful coaxing to bring them into bloom, and then the plants must be handled like a sickly child to keep them blooming. But Young learned how to do it, and for years has received anywhere from \$3 to \$10 apiece for his orchids. Last year, 11,000 were clipped from the 33 greenhouses he owns. He sold the business recently for more than \$1,000,000.—*Utica Daily Press.*

Can You Reach to Heaven on Your Knees?

Psa. 109:4. "But I give myself unto prayer."

The story is told of a Western rancher applying for a preacher to be sent to his community.

"How big a man do you want?" asked the elder.

"We are not particular," replied the rancher, "except that we should like one big enough to reach to heaven when he is on his knees."—*The Adult Bible Class Monthly.*

Christ As a Rest Stone

Matt. 11:28. "Come to me, all you toiling and burdened ones, and I will give you rest" (Weymouth).

In India, where men carry their burdens on their heads, stones are built up as high as a man's head that he may rest his burden upon them as he travels along the hot, dusty roads. A native Christian once said to an Englishman:

"Oh, Sahib, Christ is all my hope, Christ is my rest stone!"

Surgeon Had to Get Away for Meditation

Mark 6:31. "Come away to some lonely spot and get a little rest" (Moffatt).

Sir Alfred Pearce Gould, London's great surgeon, once said to Dr. Charles Brown, an eminent minister: "I find that I must get away every six weeks to my house on Dartmoor, so that I may keep my mental balance." And the minister, who knew the surgeon well, made this comment: "His patients were to him not only cases which required his surgical skill, but individual souls for whom he prayed."

Worship Makes Society Fertile

Psa. 148:1. "Praise ye the Lord."

Psa. 95:6. "Oh come, let us worship."

The service rendered by the church in public worship may be best likened not to the commerce-carrying canal but to the fertility-giving river. One does not measure the usefulness of the Mississippi River by computing the tonnage carried

on it through a period of years. If he would estimate the value of the Mississippi, he must think in terms of the broad acres it has drained, of the burning plains it has stroked with its cooling tributary fingers, of the billowing grain it has grown with the rain drawn from its vaporous breath. Likewise in measuring the worth of public worship we must think of it as a mighty stream flowing through and making fertile society. —Dr. R. W. Sockman, in *"Men of the Mysteries."*

God Knew Her Need

Matt. 6:8. "Your Father knoweth what things ye have need of, before ye ask him."

A Christian woman who was for many years a missionary in China is now a widow in Canada; her beloved husband, who did valiant service as a physician of bodies and souls for many years with her in China, was taken Home to be with the Lord, but she writes her glad testimony: "Like so many of the Lord's people we have been feeling the stress of the present financial depression for some months past, but the dear Lord has not forgotten. A few weeks ago a friend in a neighboring city received a letter with the following words: 'I am enclosing a five dollar bill. I would like you to find out where Mrs. ——— lives, and please give it to her; an unknown friend signing himself "an Elder" sent it to me to buy something for ourselves, but

the Lord seems to have put it into my mind to send it to Mrs. ———. I feel sure she needs it.' The letter which contained these words and the five dollar note came from a missionary worker thousands of miles away—but what is distance to our heavenly Father?"—From an editorial in the *Sunday School Times*.

"Out on the Floor"

Ezek. 3:15. "I sat where they sat."

Being "out on the floor" was the habit formed in the first days of Oak Hall that John Wanamaker never felt that he could afford to give up. He not only knew his stocks and how they were being displayed, but also how they were being sold. He was there not to spy or scold, but to encourage and inspire. His people knew this. It was the secret of the esprit de corps that General Grant noticed in 1879, and that made the Wanamaker stores express the personality of their founder as long as he lived. There was nothing that gave him greater joy than being "on the floor." More than once he said that the most fruitful ideas that ever came to him—ideas of merchandise, selling methods, service, store planning and decoration, display of goods, advertising, expansion, and welfare of his people—were born of studying the stores in operation.—Herbert Adams Gibbons.

The Vacation Day Message

By J. J. PHELAN, D.D.

Mark 6:31. "And they had no leisure, so much as to eat."

We have been so long in "high gear" that we forgot we had "low-gear" adjustments. Flying thru space at "70"—there was no time to "check up" our automatic or "emergency" brakes. The final check-up of the Coroner tho read: "*burned out gears, bearings and brakes.*" A "stitch in time" at the Church Garage saves more than "nine" in the City Hospital. To be forewarned is to be FOUR-ARMED. "Come ye apart and rest for awhile."

Psa. 46:10. "Be still and know that I am God."

One may learn much from the "silence" of the woods and lakes—while on vacation. There is a refined silence as well as a dumb one. Be wary of those who would make you think that they are "well-up" on every topic of conversation. These intruders think nothing of stepping in where even "angels would fear to tread." They use popular catch phrases, are rich in ready repartee, and even semi-wise ideas, tho seldom their own. The sun, moon and stars are *noiseless* in their work, nature attests—that it is no mark of learning, culture and religion to have always the *first word*, the *last word* or the *big word*.

where their voice is not heard."

Nature is still talking! The geologist works in periods of *aeons* and *ages*—not a few days. The scientist and inventor works scores of years in laborious and painstaking research. But the Moral Idealists becomes impatient and restless. Hence, drastic revolutions, anarchies and mushroom remedies spring up over night. Let us develop the *time-sense* in the work of Social and Religious Reform. The Kingdom of God has been a long time at work, and is still working. "First the blade, then the ear, then the full corn in the ear."

Rev. 16:1. "And I heard a great voice . . ."

The Book of Revelation abounds in symbolic imagery of divine truths. We counted fifty or more references to the word "Voice." A preacher of spiritual insight with well-chosen illustrations from poetry, prose and life could develop an interesting and helpful series of sermons on THE DIVINE VOICES. One will find them all here: The Voice of the Multitude—The Voice of the Harp—The Voice of many Waters—The Voice from Heaven—The Voice from the Temple. "To-day, if ye will hear his voice." There are nearly 135 reference to the word "voice" in the New Testament alone.

Psa. 19:3. "There is no speech nor language,

Job 14:14. "If a man dies, shall he live again?"

At work or play—we can't escape the inevitable question. Can we prove Immortality? We don't have to *prove* eternal verities, but we may attest them. There is an *authoritative tradition* or *fundamental postulate* in all science and life which does not demand an absolute and logical proof. We freely use these as "working hypotheses"—until disproved by later discoveries. *Archæology* says that a man shall live again. The *religious teachings* of every known religion and race emphasize immortality. *Natural religion, revealed religion and experimental religion* as they emphasize the spiritual element—all attest its truth. One can't ignore a *continuous and verifiable* experience. "And so we shall ever be with the Lord."

Ephes. 2:21. "In whom all the building fitly framed together groweth . . ."

Society is made up of four fundamental institutions—the Home, School, Church and State. Their allies are Work, Study and Recreation. The failure or neglect of but *one* of these may nullify the work of the whole. Institutions however possess no intrinsic, nor sacrosdotal value in themselves alone, but only an *instrumental* value. None of them are above an enlightened criticism of reason and conscience. They are social channels and conveniences for free growth. Whenever they spurn knowledge, stay progress and true liberty—they need adjustment.

II Peter 1:16. "For we have not followed cunningly-devised fables."

"God is in the heavens and all is right with the world" has a familiar sound of "Pollyanna" philosophy today. Yes, God is in the heavens all right, but *all is not right* with the world. The real place for Him is in my heart and yours, and in the heart and mainsprings of society. *Absentee landlordism* was the cause of many revolts in Europe. Beware, lest we create an *absentee* God!

Rev. 4:11. "Thou art worthy, O Lord, to receive glory and honor and power."

Under the doctrine of *Divine Immanence* all creation was full of meaning. Behold Emerson's maxim "when a neighbor speaks across the fence—Jove nods to Jove over the head of each," or Tennyson's confident assurance that "nothing walks with aimless feet." When you live in a world of such *assurance and confidence*—a world of things already *worked out* for you—then *preaching, teaching and living* is much easier. But a "finished" world is not a 20th century world.

Deut. 5:11. "Thou shalt not take the name of the Lord, thy God in vain."

There are many ways to "take God's name in vain" besides *profanity or cursing*. A few years back, we made God a kind of *Chief aide-de-camp* to the War Lords. God's name has freely been used as an *abstraction*—a *memory* in the past—a *salesmanship slogan* and an *algebraic equation* for anything and everything. His name also is used as a name to *conjure* with (by many) in juries, elections, funerals and marriages. Endearing terms of affection, bespeaking undue familiarity with the Godhead may also be a violation of this Commandment.

Prov. 20:1. "And whosoever is deceived thereby is not wise."

The "Beer Parlor." Is it a *school* for beginners in drinking; a continuance of the *treating system*; a means of *introducing women* to drinking customs; a menace to *automobile traffic* and a pretext by brewers and distillers to secure lower taxes as a result of increased revenue? In British Columbia and Alberta, beer-drinking by the glass has not decreased the consumption of spiritous liquors." Quoted from Hugh Dobson, Vancouver, B. C. Are you *sure* that your Tax Bill will be any lower—due to the taxation on "Booze?" Is PATRIOTISM best developed in Beer Parlors?

Heb. 11:27. "As seeing Him who is invisible."

Cheer up! Tho' we're all *heavily-taxed*—there is one field where most of us may claim exemption—the *taxing* of our *imagination*. They can't tax us for something we haven't got. Just so, there are many persons who have "lost" their *patriotism* or their *religion*, or think they have—but how can they *lose* what they never had? There is also so much *hokum* and *bunkum* in many of our pretensions that the Government will never exact any *sur tax*. We "balance budgets" with the *concrete* and *tangible* not with *froth* and *foam*.

Acts 20:32. "To build you up, and to give you . . ."

A lean Background gives no assurance of a rich Foreground! "Like begets like" still, and "nothing from nothing still remains *nothing*" whether in arithmetic, character, depression or prosperity. The *pith* of hundreds of Commencement Addresses and Sermons is simply this: *education, reading, culture and religion* in the past have contributed greatly to an *enriched* personality. At present, they are much neglected. Therefore, secure your needful food and equipment for a successful journey. And keep your *Commissary* and *Furnishings* Department WELL-STOCKED.

Evidently, there are "*bargain days*" in stocks and bonds—just as in ribbons and face rouges. Of course, you've got to be on the "favored" list—to get in on this racket. *Social prestige, prominence in politics and business* with *plenty of moveable cash* were qualifications in the past. But don't feel slighted, if no stock was offered you *below* the current market quotation. A friend tells me that he does not go to the Art Museum to see Famous Masterpieces now. When he becomes "picture-hungry," he reaches out for a bundle of those gilt-edged, gold-embroidered steel-printed certificates, and takes a good, long and earnest look in speechless wonder. "Ever try it?" he asks. "A great aid to the art of concentration!"

We know of some "certificates" of stock that wouldn't even make a simple old-fashioned lamp-lighter. Soaked in water and red-ink too long. When will men learn that Lady Luck is a fickle old dame? "Lest we forget," a universal *gambling orgy* nearly swept this country off its feet—just *before* and *after* the World War. Lady Luck was played to the limit in stocks and bonds, cards, horses, prize-fights and thousands of promotion schemes. There were many gullible moths lured by the flame "easy money."

We may justify gambling by calling it a fundamental instinct, or by saying "O, well everybody's doing it"; or we may dignify it with the euphonious name of an "Investment Company," a "Stock and Bond House," a "Securities Company" and a score or more other alluring terms. A stiff course in ETHICAL HONESTY and INTEGRITY however will recognize it all as the *Old Game of Chance*—dressed up in new clothes, and clothes that are usually paid for with the investor's money. This great alluring system of spider webs of banks, corporations and interlocking directorates—as they deal with *our* money—should be regulated by both God and Government.

What is Humanism? A philosophic revolt against theism. Briefly, there are four cardinal principles: The supremacy of man above all creatures and beings; The possibility of improving all human life thru man-made programs; A belief in the essential unity of all mankind (an allowance is made for different degrees of culture, but all instincts are credited as alike and from a common source); An unswerving faith in the ability of man to conquer his environment and shape his own destiny.

But the *supremacy* of man, the *improvement* of man, the *unity* of man and the *undaunted courage* of man, altho admirable qualities does not constitute religion. Religion is a belief in a Supreme Being and man's dependence and subordination to Him. Humanism is more like a *Mutual Admiration Society* in which human beings extol each other. You can't put both God and Man upon the same throne! "Render unto Cæsar, the things which are Cæsar's; and unto God the things that are God's."

What is Civilization? It may be a many headed monster or a serious attempt to live together. From savagery to the clan, the tribe and federation of tribes, thru monarchicism, feudalism and down to modern society—covers a vast period of time—perhaps millions of years. Geologists are constantly unearthing the fossil remains of ancient

civilizations. Who knows but what this one too may pass?

Society is a later development, and is but a few thousand years old. It represents a more intensive and highly-developed form of living together. Man governs himself largely with laws and principles of his own making, but the interpretation of these laws is left mostly to our lawyers, courts and officials. That there is slight uniformity of either laws or their enforcement even within a single state is well-known.

We have sterilized the age with an inoculation of *half-truths* and *untruths* concerning Modern Youth. It is difficult to live down subtle innuendoes and half-baked suspicions—the creation of gangrene minds. Spectacles are but *substitutes* for normal eyes and ear-phones for perfect ears. "... tho they have eyes, they do not see, and ... ears, they do not hear or understand."

What is Behaviorism? Briefly, it has six planks: 1. The promise that there is nothing in human minds akin to consciousness. 2. That the concept of mind has no standing in modern psychology, and hence no "soul." 3. That the concept of native "instinct" is all wrong, and that man's behavior is conditioned *only* by reflexes. 4. That thought is only language expression, just as a concert is nothing more than the action of a pianist's fingers to the piano. 5. That our categories concerning "genius" is entirely wrong, and that differences among individuals are only incidental or accidental. 6. That human behavior depends solely on *external* stimuli and response.

It is likely that Behaviorism was developed as a *reaction* to an extreme Vitalism and Mysticism. It wanted to awaken the soul-dreamer to action. It naturally has many followers in the marketplace and counting-room. It knows the "go-getter" and "success" god and is a typical phase of modern psychological racketeering. It will never function as a substitute for religion and Christianity. "... the time will come when they will not endure sound doctrine."

The Preacher In His Pulpit

THE DOOR OF HOPE

By JAMES REID, D.D.

Probably there has been no speaker on the Northfield Conference Programs who has so delighted his audiences and endeared himself to all as has James Reid, D.D., pastor of St. Andrew's Presbyterian Church, Eastbourne, England. By special arrangement THE EXPOSITOR presents this famous pulpiteer with this contribution most fitting for the day, based upon the words of Hosea, "I will give you the valley of trouble for a door of hope." It will comfort the weary of soul!

It is a common fact that "hope springs eternal in the human breast." There is something in the heart which even in despair keeps hope alive. And in turn that hope, though it be only a glimmer, keeps the spirit from breaking under the strain, and sometimes enables it to come through.

But this promise goes even further. It is the promise that the valley of trouble shall itself become a *door*. With God in that valley where all seems lost we are actually on the threshold of a new beginning. The very darkness is itself the herald of dawn. God is able to turn the place of trouble into the gateway of hope.

That is *good news*, for most of us sooner or later

come to this valley. Bunyan called it the Valley of Humiliation—the place where pride gets broken. And some of the best fruits of the spirit only begin to appear at the place where pride is smitten. It is when we are beaten to our knees, as Christian was that we find the real secret of victory. And the valley of trouble becomes the *door of hope*, because there we are beaten to our knees.

For some it is the valley of failure. Those who have learned anything worth while in life have learned some of it there. Most successful people have owed something to failure. A friend said to me the other day that, in his particular branch of science, nearly every big discovery had come through a mistake. Failure along one line led to a finer discovery along another. Failure destroys a wrong self-confidence. It may reveal sand in the foundations of character, some slackness or want of thoroughness. It may show up things which, if we let them grow, will bring life to futility or ruin. It may do something even better for us. It may set us asking questions about our life. "Here, methinks," says Bunyan of the Valley of Humiliation, "one may be thinking what he is, whence he came, what he has done, and to what the King has called him." Does success really lie in making money or winning a career? In the valley of failure we may discover that the real success lies in seeking the Kingdom of God. We may realize that power is found not in self-dependence, but in dependence on Him. We may thus learn to cease from our own self-centered ambitions, and take our guiding from the hands of God. Life in the real sense may begin for us in the valley of failure. So by His grace it becomes the door of hope.

Or this valley may be that of the troubled conscience. Our failure may be due to an inner defeat. That place of guilt is for most of us the place of any real beginning. When we have done wrong, there is no hope for us till we are ready to confess that we are to blame. So long as we blame our surroundings, or our companions, there is no hope of any moral recovery. It is strange in some ways that we should be so reluctant to acknowledge sin. It is, of course, a humbling of pride. There is nothing so humbling as to realize our own inner weakness. We are quite willing to admit in a general sense that "all have sinned and come short of the

glory of God." We may even admit that that is the real explanation of the confusion and much of the suffering of the world. It is another thing to start putting things right by beginning with ourselves. Yet that is always the first place at which to attack the evil or unhappiness around us. That is the only hopeful way to begin. The contrite heart is the open gate to a better world. For, the moment we confess that we have been wrong, that moment God is able to come into the situation and reclaim it. The Bible road to a new life and a new world is always the same. It is conviction, confession, and then conversion. "If we say we have no sin we deceive ourselves and the truth is not in us. But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Are we down in that valley of the troubled conscience? Thank God for it. For He is with us there, ready to forgive and to deliver. It is there His grace is able to abound. There, His transforming miracle can begin. We are at the very door of hope.

Or, perchance, that valley may be for some of us the valley of sorrow. It may seem, when that shadow falls, there can be no recovery. Yet sorrow can bring hope. Perhaps we have not thought very much about the eternal world. So long as life is cheered by the faces and voices of those we love we may feel little need of it. The walls of earth shut us in, and make enough of paradise for us to ask no more. But when sorrow comes, something in our hearts awakes to demand a larger world, and to look for it. Windows begin to open. We come to see the emptiness of an earth-bound world. A writer recently remarked that when one stands by the death-bed of a dear friend one becomes conscious of immortality. But in Christ we become assured of it. The walls of earth fall back. We catch a glimpse of the Father's house and the "many mansions." The valley of sorrow becomes the door of hope.

It is this transformation which God is able to work in the dark places of our life. In the valley of trouble, whatever it may be, He waits for us. He waits till we are soft enough to be suppliant, and quiet enough to listen, and helpless enough to be ready to take His hand.—From *The Springs of Life*, published by The Fleming Revell Co.



A RICH RULER

By REY. ROBERT C. CARLSON, ROSLYN M. E. CHURCH, ROSLYN HEIGHTS, LONG ISLAND, N. Y.

Text: Luke 18:22.

While reading Sir Wilfred Grenfell's "Forty Years in Labrador" you shuddered when you learned that he had been cut loose from the world for a night drifting helplessly out toward sea on a cake of ice. It was necessary for him to kill three of his sturdy dogs so that he could use their skins for protection against the cold. He tied their bones together for a staff on which to raise a signal of distress. Think of Grenfell adrift! What a picture! You think of other chilling pictures,—men

vainly rapping for aid in sunken submarines, aviators lost at sea, prospectors athirst under tropical skies, a starving child, or a man ruthlessly discharged after many years of faithful service. Is there a worse picture than any of these? Yes. The worst picture in the world is this:—a well furnished room robbed of sunlight having its window shades snugly drawn to the sills, and a man seated at a substantial table the surface of which is favored by the only visible light. After a careful survey to assure himself that he is alone and unwatched a man withdraws hidden bags and places them on one end of the table. He pulls one of the bags close to himself; unties a knot, unwinds a cord, and opens it. With deliberate calm his fiendishly deluged fingers pick out a gold coin. He smiles with satisfaction as he feels its surface and gloats

over its weight. His malignant clutch releases only to drop the treasure into an empty bag as he whispers, "That's one." A second soon joins the first as he counts "Two,"—quietly thrilling at the dull clink in the crumpled sack. The counting continues to the end, the bags are hidden as before and the miser steps out into a world crying for help, help such as he could give. This presents to me the world's worst picture,—a miser secretly counting his gold. And he wants more!

Years ago a rich ruler wanted to add the gold of eternal life to his possessions.

"Good Master, what shall I do to inherit eternal life?"

Morally this man had lived a perfect life from his youth up. This indeed made him rich. In all probability material things played little part in any in his thinking. It was with full appreciation of his hidden treasures that Jesus gave this leader the prescription for eternal life,—*"Sell all that thou hast, and distribute unto the poor and thou shalt have treasure in heaven: and come follow me."* (St. Luke 18:22). In other words the thing which threatened his life for eternity was *hoarding*. The nation that seeks continuity is endangered by hoarding its gold. The individual's chance for eternal existence is imperilled by hoarding possessions. Hoarded wealth! Think of it! Think of Gandhi, a rich ruler if ever there was one, hoarding his wealth! Imagine Albert Schweitzer as a miser withholding his gold!! Or Stanley Jones!! Jesus would tell every man, "Sell all, distribute unto the poor,—come, follow me."

The rich ruler typifies the hoarder. Possibly you are to enter the confines of my picture. There are hoarders of common sense. When it comes to the temperance question we could use common sense and take the advice of Dr. Haven Emerson of the College of Physicians and Surgeons, Columbia University, or Jane Addams of Hull House, or Commander Evangeline Booth of the Salvation Army, but no, we take that choice coin of common sense, fondle it and then put it away muttering, "Let others present solutions and do the shouting,—I'll hoard my common sense." As to internationalism common sense reveals that cooperation, mutual regard and the removal of barriers are the essentials to peace and progress but men deliberately join selfish groups fully acquiescing in their disturbing policies. Again, common sense faces the question of health. It tells a man that he needs proper foods and plenty of rest but he does not heed until it is quite late. "I have common sense but," with a clink, the coin drops into the bag, "That's one."

Think of the folks who hoard talent. Some harbor their talents with pride but selfishly keep them for themselves. Communities vainly seek for leaders in various enterprises. We grieve to know there are men and women who could serve splendidly but keep their abilities in the shadows. "I could aid with the talents that are mine, but," with a clink,—*"that's two."* And on goes the count.

Of all the misers one of the least excusable is the withholder of happiness. What a miser! Think of the hoarder of happiness in the office,—the chief who never says "Good morning,"—the owner of an estate who never commends the gardener. A friend of mine longs to see his employer come and at least look at his choicest blossoms while he, the man who nursed the plants, is nearby. Just one word of ap-

preciation would give untold joy. There are hoarders of happiness in homes. If I were your guest at dinner and should be responsible for a spot on your beautiful tablecloth would you shout, "Why don't you be careful? Look at the mess you have made." Hardly. But think of what happens to some children when accidentally they spill a glass of milk. To the guest the parent would say, "That's all right, it will all come out in the wash," but not so to the child for whom real consideration ought to be shown. Yes, hoarders of happiness are found in the office, at home, in school, in church,—everywhere. Commend the sermon if it is good. Commend the teacher if she is doing her best. Commend the high official if you approve of his acts. Recently I heard a woman say, "Well, if the banks had to close on the first day of this new administration you can imagine what the last day will be like." No happiness there.

I need not tell of the hoarder of money. He is well known. However, many are awakening to the fact that they have been miserly. One man is grieved that he had not given more to worthy causes when he enjoyed a large income,—*"Oh if I had only given more when I had plenty."* The best of this story is that he has started his own reform by contributing generously out of a greatly reduced budget.

Now for the worst hoarder of all,—the person who secretly counts over and over again his choice treasures of spiritual power and keeps them unused. He is proud to possess them. He recalls glorious religious experiences. He enthuses about former days, lively prayer meetings, packed churches, the family pew, the family altar, a glowing personal experience. However, the advantages of this wealth hardly ever go beyond the confines of the hoarding place. Stifling such wealth certainly leads to death. The spiritual power once generated is of value to-day. Use the power and tell your experiences with purpose where they are needed.

The rich ruler is told to sell all, and "sell" does not mean "destroy." He had values for mankind, and Jesus knew that the world was in need of his wealth. The same prescription holds for you if you want eternal life. Sell all. Your wealth is in demand. You are a rich ruler. Sell all!

This ruler was told to circulate his wealth. "Distribute unto the poor." There is a poor friend of mine who has plenty of money but he lacks one thing. He hesitates to accept Christ's way because it entails sacrifices that he is unwilling to make. New economic relations would have to be established in his affairs. This man is only one of many poor folks. You know scores of them. Distribute your wealth among them and other neglected groups. Your first concern is not as to their material success. Your concern is, that if they lack any of your possessions your eternal life depends upon your service to them. There are countless numbers who lack common sense. Some lack the incentive to use their talents. Thousands are starving for happiness. Families without the bare necessities need money and employment. An increasingly great number crave spiritual background. Circulate what you possess. Your reward will be treasure in heaven now. You will realize it in that you will have a contented mind, a contented body and a contented soul. That's heaven enough.

How are you to circulate your treasures wisely? You require wisdom and direction. Follow Christ.

He will give you these essentials. Don't attempt to run your life alone. Avail yourself of the companionship and advice of Jesus Christ. Together

with him you can judiciously sell all, distribute unto the poor, amass treasure in heaven and be assured of eternal life.



THE CURSE OF NEUTRALITY

By CHARLES HADDON NABERS, D.D., FIRST
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VILLE, S. C.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. Judges 5:23.

The period of the Judges was a very strange period in the history of the Hebrews. The Judges from whom the book gets its name were leaders who came to the forefront at times of national crisis and delivered the people from an oppressing enemy. So fierce were the enemies that the main roads in the land were unoccupied and people walked in by-paths and through forests to reach their destinations in safety.

Under the leadership of Deborah and Barak Israel fought the army of Jabin king of Canaan, the captain of which was Sisera. With a smaller army, with a less skilled leadership, Israel won a great triumph and after the most famous victory Deborah chanted her song of triumph, one of the most famous battle odes ever sung. In this song due praise is given those who fought bravely. Then there comes the verse, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Why Was Meroz Cursed?

Why was Meroz cursed? It was not cursed because the town decided to fight on the wrong side. Neither was this little community cursed because it profited by selling supplies of warfare to the enemies of Israel or because it gave the Canaanites moral and material aid. Had this been the case you could expect nothing other than a curse. There are those today who stand apart from warfare holding themselves proudly above the conflict and make wealth in the day of somebody's misfortune. This particular evil, however, was not the evil of Meroz.

The thing that caused the curse upon the town was that its people did nothing. When the call came to fight they stayed at home. The sin of Meroz was the sin of inaction. While neutrality may sometimes be virtue it is usually the mark of contemptible cowardice. The banner of righteousness is a flag that cannot be carried by weak-kneed neutrals. In the realm of the moral and spiritual not to decide for right is to ally with wrong.

Why Didn't Meroz Take Part in the Conflict?

From the amount of data before us it is difficult to answer why Meroz failed to take part in the battle against the enemies of God's people. One thing, however, is certain, they had the summons to battle or they would never have been cursed for failing to come. I do not know what happened in old Meroz but I can imagine because of similar situations in these modern times. When the news came that a battle was to be fought they probably called a town

meeting and discussed the matter as to whether or not to take part in it.

I am sure they refused to go because they had no vital interest in the matter at hand. This happens nowadays. The conflict between God and evil is raging constantly in the world. Soldiers are called into the army of the Lord. Many men hold back, saying, "I am not particularly interested in the things which you are trying to do." They are willing to let evil reign in the community rather than put themselves out to combat it.

Others in Meroz probably said when the call to battle came, "I really am interested but it isn't the right time to begin a campaign against the Canaanites. If you will put it off until a more convenient season I will be glad to help." This may not have happened at Meroz but it happens in every community now when men and women plead such an excuse as a reason for their not fighting in the army of the Lord.

Others in Meroz, I am sure, said, "We are interested. This is probably as good a time as any to fight, but I am not willing to fight unless you tell me in detail your plan of campaign and let me know who is going to lead the army." When this has been done they say, "Well, I don't like that plan of campaign or leader. I am not going to fight under him. With another leader and another plan of campaign I might be available but not under present conditions." Such reason is not out of vogue today. The world is still divided into those two classes, one of which does things and the other goes around asking couldn't it have been done better some other way. The man or woman who won't fall in with the approved plans of his church for doing God's work isn't likely to do anything under any other conditions.

Others at Meroz probably said, "I am interested, it's the right time, I approve of your campaign and your chosen leadership and I wish you well, but I am so busy with my own affairs that I really haven't time to take part." This may not have happened in Meroz but it happens today. With many people the good is often the worst enemy of the best. We get our lives so filled with fairly good things that there is no room left for the best things. Men can always find time for things that deep in their souls they deem vital. When they don't find time for God and religion and the church it is because they do not consider them all-important.

Others in Meroz probably said to the courier, "I don't believe in fighting. I am a pacifist, all fighting is wrong, if folks don't think as we do just let them alone." There are those today who maintain that we have no obligation or reason for the taking of Christianity into many nations who do not have our religion. Had our forefathers reasoned thus, what would have been our own situation today?

What Is This Curse?

And the curse of God fell upon Meroz. The curse that descended upon the community of Meroz for that cowardly neutrality in the day of conflict was three-fold.

It was first of all a curse of inactivity. Inactive

people are miserable. God blesses toil. God loves the toiler. The Master called disciples from those whom He found busily engaged in doing something worth while. Carlyle was right when he declared "To work is to worship." The people of Meroz were doing nothing when the nation was engaged in the tremendous conflict, when the prestige of God was threatened and opportunity came to show heroism in behalf of righteousness.

Another part of the curse was that Meroz became not only inactive, but friendless. The community sat alone in Israel. There are many types of loneliness, none desirable, but none more painful than the loneliness which descends upon a nation that refuses to ally with God's cause. Year by year this loneliness is more intensified and life becomes sad and desolate.



SERMON OUTLINES

By S. S. LAPPIN, D.D., PITTSBURGH, PA.

The Commendations of Jesus

Text.—"And they were bringing unto him little children." Mark 10:13.

Introduction.

People were eager to get Jesus' judgement on things that interested them. Mothers brought their babies; some brought their troubles; some asked him to settle their disputes; one asked where was the right place to worship.

His judgement is worth considering. He did not deal in flattery. His every commendation was genuine and holds to this day.

Notice:—

I. He commended one prayer—that of a great sinner who, in deepest humility uttered but seven simple words, see Luke 18:33.

II. He commended one gift—that of a poor widow, who shyly cast in "two mites," smallest of coins, but all she had, keeping nothing for herself, see Mark 12:41-44.

III. He commended one act of service—that of a maiden girl who bestowed on him the main treasure of her hope-chest, see Mark 14:3-9.

IV. He specially commended the faith of one man—a Gentile centurion, not of the chosen people, who sought to avoid troubling him, see Matt. 8:10.

Salt of the Earth

Text.—"Ye are the salt of the earth." Matt 5:13.

Introduction.

This is a time for the church to cry her product from every housetop. It is for such a time that we are come to the kingdom. For, consider—

1. Business seeks cash buyers. Our precept is, "Owe no man anything." Rom. 13:8.

2. Employers desire competent and conscientious employees. We urge "... Not with eye-service as men pleasers, but in singleness of heart, fearing the Lord," Col. 3:12.

3. Responsibility to workers is a foremost tenet of the industrial code. Our code is "Masters, render unto your servants that which is just and equal." Col. 4:1.

4. The happy home is the indispensable unit of social life. Our teaching is "Wives be subject to

The third portion of the curse which came was that the community was not in a position to rejoice in the victory which had been won. Soon the army returned in triumph. All Israel except Meroz sang songs of victory. To have no part in victory is to know bitterness. The knowledge of this fact lead Harold Begbie to write in 1914 the poem, "Fall In," which was such a powerful recruiting instrument for Britain during the earlier years of the war.

"How will you fare, sonny, how will you fare
In that far off winter night

When you sit by the fire in an old man's chair,

And your neighbors talk of the fight;

Will you sink away as it were from a blow,

Your old head all shamed and bent,

Or say "I was not with the first to go,

But I went, thank God, I went?"

your husbands, as is fitting in the Lord . . . Husbands love your wives . . ." Col. 3:18, 19.

5. The law-abiding, tax-paying citizen is a nation's best capital. The Scriptures exhort, "Every subject must obey the government authorities, for no authority exists apart from God . . . For the same reason you pay taxes, since magistrates are God's officers." Rom. 13:1, 6. (Moffatt).

6. The honest man is the only dependable collateral. Our teaching is, "Let him that stole steal no more, but rather let him labor, working with his hands," and "Provide things honest in the sight of all men." Eph. 4:28; Rom. 12:17.

7. Paul clearly implies that all else that is needful to character and conduct will follow if, *first we give ourselves unto the Lord.* II Cor. 8:5.

Appeal:

And that is how it happens that Christians are the salt of the earth. They preserve society by the stable elements of character they show.

The Better Way

Text.—"And moreover a most excellent way show I unto you."

Introduction.

These early Christians desired to exercise the gifts that were spectacular and distinguishing. Paul proved that not these signs, that would pass away, but the graces that would be permanent were better.

We should be on the lookout always for the better way—to solve a problem, to establish a business, to run a church or to set a hen!

Jesus is the author of better ways of life—

I. The better way IN DEALING WITH ADVERSARIES. "Agree with thine adversary quickly while thou art in the way with him." A universally sound rule. Never break with a neighbor; suffer loss first.

II. The better way to FACE THE PROBLEMS AND WORRIES OF LIFE.

"Take no anxious thought for the morrow." Do what we can and leave the rest to a good and kind God. This has always worked. It will so brighten the days as to lengthen life.

III. The Better way TO MEET VIOLENCE,

SELFISHNESS, ENMITY, EXTORTION.

- harbor no resentment.
- never retaliate.
- return good for evil.

IV. The better way to ENRICH LIFE AND CONQUER DEATH.

Serve and trust him who said, "I am the resurrection and the life," and "Be thou faithful unto death and I will give thee the crown of life."

The Man Who Knew Everybody

Text.—"Whence knowest thou me?"—John 1:48. Introduction.

Nathanael was astounded that Jesus knew him so familiarly without previous contact or even an introduction.

Jesus knew everybody!

Note his first meetings with these:

1. With John Baptist at the Jordan.
 2. With Nathanael when brought by Philip.
 3. With Simon Peter—surnamed accurately on sight.
 4. With the Samaritan woman at the well.
 5. With Nicodemus—told to be born again, because depending on his Abrahamic birth.
 6. With Pilate, "Sayest thou this of thyself . . ."
- John 18:34.
7. With you—yes YOU! Ever try him out? Do it once. Speak to him; walk with him! Cultivate

him. He knows you all right—and he is worth knowing.

Keeping Christ Outside

Introduction.

There is a pathetic picture sometimes seen in a stained glass window; Jesus stands outside a closed door, lantern in hand, knocking.

So many preoccupied lives are like that. Unwittingly we keep him out. He is barred by—

1. The Unpardoned Sin—the sins of Achan and of King David.
2. The Unforgiving Heart—"If ye forgive not men their trespasses . . ."
3. The Unsubmissive Spirit—See Matt. 7:21.
4. The Offended Brother—"Go first and be reconciled to thy brother . . ."—Matt. 5:23.
5. The Unmerciful Attitude—Matt. 25:31-46.

There's a stranger at the door,
Let him in—
He has been there oft before,
Let him in—
Let him in ere he is gone,
Let him in the holy One;
Jesus Christ the Father's Son,
Let him in.

BOOK REVIEWS

By THE REV. I. J. SWANSON, D.D.

PERSPECTIVES.

By Charles W. Gilkey, Dean of Chapel, University of Chicago. Harpers. 118 pp. \$1.00.

Another high-class volume in Harpers Monthly Pulpit. Gilkey presents the abiding truths by which men live. He has a fresh way of putting things. He is an able thinker. He illustrates his talks from his travels, from books and from life. He knows the student mind and how to win and inspire the student himself. Some of his striking sermon titles are: Perspectives, Wishful Thinking in Religion, Is Religion a Frozen Asset? The Truest Test of Religion, Spiritual Understanding, and Religion as Refuge—and as Challenge.

THE MINISTER AND THE TEACHER.

An interpretation of current trends in Christian education, by Walter Scott Athearn, President of Butler University, and formerly Dean of the Boston University School of Religious Education. Century. 274 pp. \$2.00.

Probably no one is better, if as well, qualified to discuss this topic as Dr. Athearn. He has given many years to the study and teaching of the subject. He knows the "current trends" in Religious Education, and discriminates between those that are helpful and those that are hurtful. He discusses What is Christian Education? Protestantism's Contribution to Character-Building in a Democracy, The Correlation of the Educational Program of the Church and the State, The Backgrounds of Current Educational Methods, The Three-Project Schools, The Project Method in Religious Education, The Outlook for the Christian College, and The Christian Minister and the Vol-

untary Christian Teacher. He gives a critical but constructive examination of the subject. He issues a grave warning to Christian teachers when he says, "The battle ground of the Christian church in all lands in the immediate future is to be between theism and humanism, between Christianity and naturalism. In this contest the forces of Christian theism will face a rising generation in which secular-education has planted the methods and attitudes of agnosticism. . . . If humanism captures the forces of state and church, there are dark days ahead for the Christian church and for the modern world." Read the grounds upon which Dr. Athearn bases this grave warning.

TEACHING RELIGION CREATIVELY.

By A. J. Wm. Myers, Ph.D., Dep't of Religious Education, Hartford Seminary Foundation. Revell. 239 pp. \$1.75.

Dr. Myers defines the aim of Religious Education as, "To help each person achieve his own highest and best life, in fellowship with God, and in co-operation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus." He illustrates his treatment of the subject by citing concrete cases. His convictions on the principles of creative religious education have come out of his own experience in teaching the subject. It is a thoughtful, practical and convincing presentation of the topic. Some of the more significant chapters are: What the teacher of religion seeks to do, From within are the issues of life, Teaching is an on-going process, Worship is inevitable in creative teaching, and The environment must be made an ally.

IMPROVING THE SMALL CHURCH SCHOOL.

By George Voiers Moore, Prof. of Religious Education, The College of the Bible, Lexington, Ky. The Bethany Press, St. Louis. 172 pp. \$1.00.

This is one of the very few books on the small church school; it is a good one. Its material and suggestions have grown out of the author's fifteen years' experience as superintendent of Sunday schools, mainly rural, for the Disciples of Christ in Kentucky. It defines, and describes what is right and what is wrong with the small school; tells how to improve the general attitude, the leadership, the organization, the program, the equipment, the building, and the finances of the small school.

CHRISTIAN EDUCATION OBJECTIVES.

A Symposium Assembled Under the Auspices of the Northern California Council of Religious Education. Edited by James Asa White. Revell. 142 pp. \$1.75.

Each address describes one of the seven "Objectives for Religious Education" adopted by the International Council of Religious Education, 1930. The contributors are John William Bailey, Prof. of N. T., Berkeley (Calif) Baptist Divinity School, on "The Reality of God in Human Experience"; Edgar A. Lowther, Minister of Temple Methodist Church, San Francisco, on "Evangelism and Religious Education"; George Percy Hedley, Prof. of Biblical Literature, Pacific School of Religion, Berkeley, on "The Development of Christian Character"; Earl N. Griggs, Minister of University Christian Church, Berkeley, on "The Social Outreach of Religious Education"; Stanley A. Hunter, Minister of St. John's Presbyterian Church, Berkeley, on "Churchmanship in Religious Education"; Alvin B. Carr, Minister of First Presbyterian Church, Lindsay, on "The Christian Development of a World Consciousness"; and Herbert F. Evans, Prof. of Religious Education, Pacific School of Religion, Berkeley, on "The Place of the Bible in Religious Education." These papers are all of practical value to ministers and directors of religious education. They are up-to-date in point of view. They present many excellent plans and methods for teaching religion. The chapters on "Churchmanship in Religious Education" and on "The Place of the Bible in Religious Education" are particularly thoughtful and significant.

LOOKING AT LIFE WITH BOYS AND GIRLS.

By Marion O. Hawthorne. Teacher's Manual. 127 pp. \$1.00. Pupil's Book, 140 pp. Abingdon. \$1.00.

Another of those splendid Abingdon Religious Education Texts for Week-Day Schools. It is intended for pupils of the Junior High school age. The chapter headings are: What do you see? Taking the long view, Becoming like your ideal, Finding your place, Living and learning, Using God's gifts, Seeing things as others do, Learning the art of friendship, Learning to be a good citizen, and At work for to-morrow's world. The lessons are intended to guide the pupils

to look at life from a Christian view-point, and to help them to build a Christian life philosophy. The Teacher's Manual shows how to teach the lessons effectively. Unusually good in material, presentation, and aims.

WAYS OF WORKING IN THE NURSERY DEPARTMENT.

By Mary Sherburne Warren. The Bethany Press, St. Louis, Mo. 78 pp. 75 cents.

A very helpful handbook for the Nursery Department Superintendent, Worker, and Teacher.

CHRISTIAN ETHICS FOR DAILY LIFE.

By George R. Hovey, formerly President Virginia Union University, and Secretary of Education of the American Baptist Home Mission Society. Association Press. 189 pp. Price not stated.

This is a useful manual. The author presents some fundamental principles of right and wrong; shows the teaching of Scripture, especially of Christ, on matters of conduct; makes a wide application of these teachings to daily life; and points out that these teachings are only basal laws of a safe and happy social and business life. The twelve chapters deal with the fundamental principles of Christian ethics, as they apply to individual, family, school life, one's neighbors and community, government and the world, the handicapped, business and property, appetite and sex and suggests helps to right living. The book could be used profitably for discussions in adult Bible classes and young people's meetings.

STEERING BY THE STARS, AND OTHER TALKS WITH THE JUNIORS.

By J. W. G. Ward, D.D., Pastor, First Presbyterian Church, Oak Park, Ills. Revell. 160 pp. \$1.50.

These stories will capture the attention, stimulate the imagination, and rouse to action every boy and girl who may read them or hear them told. They are fresh, varied, and interesting; and, best of all, they make much use of the stories in the Bible.

LITTLE EVILS THAT LAY WASTE LIFE.

By Miles H. Krumbine, Pastor, Plymouth Church, Shaker Heights, Cleveland, Ohio. Harpers. 128 pp. \$1.00.

The author's penetrating mind sees both the strength and weakness of our age, but his faith in the power of the Gospel to redeem the individual and the age does not falter. His preaching is a tonic, rather bitter at times, but healing and vitalizing. The topics he discusses here are: The Inferiority Complex, Spiritual Evasiveness, Moral Evasiveness, The Peril of Pettiness, The Story of a Quitter, Provision for the Flesh, The Religion of a Sceptic, The Wisdom of Courage, Let Us Give Thanks, and The Thrust for Peace.

Church Night

By THE REV. SHIRLEY SWETNAM STILL

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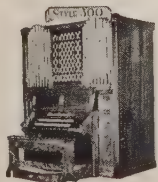
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WRITE US

arated into its component colors and thus we have the rainbow. When the perfect light of God shines through our lives, it expresses itself in characteristics which are called ideal traits. Tonight we shall think of the qualities of our everyday lives that are manifest when God is working through us; and we shall allow the rainbow's colors to suggest these characteristics to us.

First talk: The color *red* represents service as a quality of our everyday lives.

1. Service is Christlike. 2. Service of some sort is open to everyone every day. 3. Service has an eternal reward.

Second talk: The color *orange* represents *patience* as a beautiful life-quality: a. If there were no difficulties we should not need patience. b. We need patience in our work and play. c. We especially need patience in our dealings with others.

Third talk: The color *yellow* represents the quality of *unselfishness* in our every-day lives.

1. Unselfishness means more than giving to the poor or not choosing the best of everything for one's self. 2. Unselfishness includes consideration of others and courtesy toward them. 3. Unselfishness will lead us into the highest spheres of life open to humanity.

Interlude: Song, "Help Somebody Today"

Reading, "Now," by Nixon Waterman.

Fourth talk: The color *green* represents *joy* as a quality of the life beautiful: 1. Joy in the tasks of life. 2. Deliberate cheerfulness of outlook. 3. Joy is one of the "fruits of the spirit"—a product of spirituality.

Fifth talk: *Blue* represents *faith* as the essence of the beautiful life:

Faith makes service worth-while. Faith makes patience possible. Faith makes unselfishness easy. Faith makes joy radiant.

Sixth talk: *Indigo* represents *dependability* as one of the virtues which make life beautiful. 1. Can men depend on you? Are you always as good as your word? 2. Can you stick by each worth-while task you begin? 3. Can God depend on you as one who loves His work and obeys His commands?

Seventh talk: *Violet* represents *consecration* in our everyday lives.

1. Is your time God's? 2. Is your money God's? 3. Is your influence dedicated?

Solo—"When You Come to the End of a Perfect Day."

Scripture, Col. 3:1-4 and 8-10.

Song, "I need Thee Every Hour."

Benediction.

Recessional music, "The Unclouded Day."

II. LIGHT

Try to choose a moonlight night for this meeting. In addition use soft lights which will make reading from the hymn-books easy. Bible readings without announcement: 1. Gen. 1:1-5; 2. Gen. 1:14-19.

Song, First and last stanzas only of "Day Is Dying in the West." A prayer. Reading, from "Per Pacem ad Lucem" by Adelaide Ann Proctor.

Song, "Walk in the Light" (words by B. Barton, music by Haydn). Scripture references. As the people gather have the ushers give out these Scriptures, typewritten on slips of paper. At this time

in the meeting let the people read their references one by one. The ones below are merely suggestive:

Ps. 139:11; Zech. 14:7; Ex. 10:23; Ex. 14:20; Job 22:28; Job. 37:3; Ps. 27:1; Ps. 37:6; Ps. 104:2; Ps. 118:27; Ps. 119:105; Ps. 119:130; Ps. 139:12; Ps. 148:3; Prov. 4:18; Prov. 6:23; Ecc. 11:7; Isa. 9:2; Isa. 51:4; Isa. 60:19; Jer. 31:35; Hab. 3:4; Matt. 5:14; Matt. 5:15; Matt. 5:16; Matt. 6:22; John. 1:4; Jno. 3:21; John 8:12; Jno. 12:36; Rom. 13:12; Eph. 5:8; I Pet. 2:9; I John 1:5; Rev. 21:11; Rev. 22:5.

A prayer.

Talk: Light as a Symbol: 1. Light is a symbol of God. I Jno. 1:5. 2. God's Word is called a light. 119:105. 3. The knowledge of God is called light. Isa. 60:19. 4. We are commanded to walk in the knowledge of God. 5. We are commanded to "send the light." Isa. 9:2; Mark 16:15, 16.

Song, "Send the Light."

Special song, "No Night There."

Benediction.

Recessional music. "Lead Kindly Light."

III. THE ROADS OF THE BIBLE

A thirty-five minute meeting to be held by the side of a road. Another meeting without a talk.

Song by a quartette, "Broad Is the Road That Leads to Death."

Bible reading, Isa. 35:8-10.

Reading, John Oxenham's "Ways."

Congregational song, "Stepping in the Light."

Bible reading, "The Road to Jericho"—Luke 10:30-37.

Congregational song, "Higher Ground."

A prayer that we may choose to follow Jesus.

Solo, "O Master, Let Me Walk with Thee" (first and last stanzas only).

Bible reading, "The road that leads to Jerusalem."—Luke 9:51-58.

Reading, Sam Walter Foss' "The House by the Side of the Road" (*in almost every library*).

Bible reading, "The way that leads to life," Matt. 7:13, 14.

Song, "The Way of the Cross Leads Home."

A prayer that we may choose the right way.

Bible reading, "The Way Home."—Luke 15:11-24.

Song, "Lord, I'm Coming Home."

Benediction.

Recessional music, "I'll Go Where You Want Me to Go, Dear Lord."

IV. THE TEN COMMANDMENTS

Run this program off on the mimeograph and use it without announcement. Use one reader for all the commandments regarding our duty to God and another for all the commandments revealing our duty to man. The talks should all be two- or three-minute ones.

Bible reading in concert (from the program) Ex. 19:16-19.

Song, "Holy, Holy, Holy."

Prayer that we may realize the holiness of God and be obedient to His commands.

I. The Commandments enjoining our duties toward God: Reader: Ex. 20:3—the first commandment. Talk: What this commandment forbids: The worship of other Gods—Baal, Mohammed, money, pleasure—etc. What this command-



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MOST of us probably think of the Dark Ages as a dead issue—something that happened a long time ago—something wiped out today by tremendous progress.

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ment enjoins: The worship of Jehovah.

Song, First stanza only, "Come Thou Almighty King."

Reader: Ex. 20:4-6.

Talk This commandment forbids: a. Idol-worship. b. The use of images in worshipping Jehovah.

Song, second stanza only of "The Morning Light Is Breaking."

Reader: Ex. 20:7.

Song, Second stanza only of "Yield Not to Temptation."

Reader: Ex. 20:8-11. Talk: Why We Keep the Lord's Day. Song, "O Day of Rest and Gladness"—all four stanzas.

II. The Commandments showing our duty to man: Reader, Ex. 20:12. Talk: Our first duty to man is to our parents. Song, "Faith of our Fathers"—one stanza. Reader: Ex. 20:13.

Instead of a talk here have someone read what Jesus said on the subject, simply prefacing it with the statement, "Jesus said." Matt. 5:21-24.

Solo—One stanza only of "Did You Know the World Is Dying for a Little Bit of Love?" Reader: Ex. 20:14. What Jesus said, Matt. 5:27-32. Solo, "Where Cross the Crowded Ways of Life." Reader: Ex. 20:15. Song, first stanza only of "Yield Not to Temptation." Reader: Ex. 20:16. Solo—"I Would Be True" or congregational song, "True-Hearted, Whole-Hearted."

Talk: The Necessity for the Truth: 1. People always discover untruth sooner or later. 2. We find exaggeration or untruth an easier habit to pick up than opium, and a very hard habit to lose. 3. Jesus said that He is the truth. If we are to be His, we must be truthful.

Reader, Ex. 20:17.

Solo, "Thinking of Me."

Bible reading in concert by the congregation, Deut. 11:26-28.

Benediction.

Recessional music, "Who Is On the Lord's Side?"

V. CHRIST THE CONQUEROR—A program to be presented by the young people.

Duet: "Ivory Palaces." Reading, "King's Choose their Soldiers."

"Kings choose their soldiers from the strong and great

And hurl them forth to battle at command

Across the centuries, o'er sea and land.

Age after age the shouts of war resound;

Yet at the end the whole wide world around,

Each empty empire, once so proudly planned.

Melts through time's fingers like the dropping sand.

"But once a King, poor, despised, forsaken,

Crowned only with thorns, chose in the face of loss
Earth's poor, her weak, her outcast; gave them love,

And sent them forth to conquer in His name

The world that crucified Him, and proclaim

His empire. Lo, pride's vanished thrones above
Behold the enduring banner of the cross."

Story—Christ conquered sin. Matt. 4:1-11. Congregational song, "Tell Me the Story of Jesus."

Story—Christ conquered disease—Luke 7:1-15.

Song, "The Great Physician." Prayer. Story: Christ Conquered Death. John 19:40-42 and John 20:1-20. Song, "He Arose." Statement: Jesus was made supreme Ruler of heaven and earth. Matt. 28:18. Five-minute talk. Bible lesson, Matt. 28:18-20 by the audience. Song, "All Hail the Power of Jesus' Name." Benediction. Recessional Music, "Crown Him with Many Crowns."

Measuring Results

(Continued from page 626)

folks have shared with the family in church going, they are quite likely to continue the habit and become in their turn the strength of the church. Of course there are exceptions. There are those who do dishonor to their parents on the ground that they got too much religion crammed down their throats in childhood. Often the children of non-church-going parents turn out to be active workers, regular attendants and generous supporters.

VI. Religion as Friendship

I fancy that one will find that the things in which he takes the deepest satisfactions cannot be rated by any known system of weights or measures. He will regard not even the salary as a measure of values or of success.

Religion is friendship and it is largely within the range of this view that the most enduring satisfactions will lie. Any faithful pastor knows and rejoices that he has given help to individuals in sorrow, in temptation, in doubt, in despair. Some parishes will provide more occasion for this sort of ministry than others. A period like the present will make great drains on the true pastor's heart and strength. But the need is everywhere, always; and human beings and their deeper experiences are much alike. I know of no measuring device for testing the results of pastoral care and the cure of souls.

One man may not go as "far" as another if he finds his strength and stress here, but he will be happy wherever he is in the consciousness of a needed service rendered in the spirit of Christ. With the apostles he may have to say, "Silver and gold have I none, but such as I have give I unto thee." And he will have bestowed the greater gifts—faith, hope, love.

VII. Growth

I have intimated what I conceive to be the result most to be desired. It is *growth*. How to measure it I do not know. You can measure the growth that has taken place in a stalk of corn or even a tree, if your time interval is long enough. But you will not catch it growing. The moving picture camera will present the unfolding of a flower before your astonished eyes; but the process of blossoming is not so spectacular as that. The law of the corn is still the process of growth: "first the blade," however speeded up may be the processes of reaping, handling and distribution.

So it is with Christian personalities. The quality of the matured life cannot be guaranteed or even attained without faithful sowing, diligent cultivation, severe disciplines. Night and day, rain and sun, shadow and light, cold and heat are all factors in the process. So are faith and hope and love—

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and the greatest of these is love. Prayer and precept, preaching and pastoral nurture are necessary. Time—much time—and patience, a sense of humor, sympathetic understanding, encouragement, are all essential in growing Christian personalities. If Paul and I plant, Apollos and I water, we may trust God to give the increase, even though another may reap the harvest of our sowing. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

The minister need not be greatly concerned about measuring results at all. It is undoubtedly true that we have already taken too many of our patterns in moral and spiritual endeavor from the business and economic order in which we have been so involved. There, we are seeing daily such amazing "reversals of human judgments"! We may be perfectly sure there will be many a similar reversal in regard to what we have been inclined to call "success" in the ministry. The eternal standard of measurement is something quite different from the petty measuring rods and gauges we have been using. If our ideal for our own growth and the growth of those we are privileged to influence is the "measure of the stature of the fulness of Christ," we might better not be trying to measure the results at all. The day will declare them.

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